

SECRETS OF HAND READING

By NOEL JAQUIN



PRACTICAL PALMISTRY, WITH 34 ILLUSTRATIONS

SECRETS OF HAND READING

Palmistry is a precise science that has proved that the lines on the hands of man have normal positions, the slightest deviation from the norm indicating certain qualities and tendencies.

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With 34 Illustrations

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*'Sure Man was born to meditate on things,
And to contemplate the eternal springs
Of God and Nature, glory, bliss and pleasure; •
That life and love might be his Heavenly treasure.'*

—Traherne

I

The Importance of Understanding

WE are good talkers, we love to hear the sound of our own voices, it is pleasant music—to us, the talkers. And how very rarely do we think what we are saying? For example, we often say, 'This is important.' And what do we mean by saying that this, or that, is important? Actually, being individuals, and therefore being rather selfish, we mean that the matter or the information is important to us personally. Whatever we may be thinking when we use such words betrays that the matter is of individual and personal importance. An important thing is therefore a personal thing.

So, when writing this opening chapter, trying to be exact and endeavouring to avoid all possibility of misconceptions, I can with honesty and exactitude say that this is important. This first chapter is important to me as the author, and it is just as important to you, the reader. The sale of this book may depend on these opening words, and the consideration that you may give to what I say later will depend on your first impression. It is important that I should be able to impart to you a clear understanding of the thoughts and ideas, the experiences and the observations that I record here in these printed pages, all those things which, at the moment, reside in my mind alone.

I propose to deal in this book with matters that are of the utmost importance to you personally, for the simple reason that they concern you personally as an individual human being. It is most important that I should be able to give you understanding, which is a clear conception and mental grasp, of the matters which we shall explore. Am I not right when I say that your happiness, your safety, and your general well-being are very important to you? Of course they are. You are human, therefore rightly selfish enough to consider personal considerations first. I do not for one moment wish to condemn such selfishness. If you were so unselfish that you completely lacked any consideration of self, or the needs of self, then I should be forced to the conclusion that there was something very much the matter with you.

It is quite important that I, in writing this book, and that you in reading it, both employ a complete and unprejudiced honesty. The very keynote of understanding is honesty. Unless I am honest with you, even perhaps to the point of being somewhat outspoken; and unless you in your turn are honest with yourself, we can never hope to discover anything.

Honesty devoid of all prejudice is a mind divorced from all preconceptions. And unless you can consider, and apply, without prejudice, the principles and the facts that I have placed before you, the reading of this book will, I am afraid, be a waste of your time.

It is very widely believed that, because our existing knowledge of this world and its contents is greater today than at any previous time in our history, we are that much the happier. Mr. Belloc expressed this concept in the following verses:

*The path of Life, men said, is hard and rough
Only because we do not know enough.
When Science has discovered something more
We shall be happier than we were before.*

Time has proved that this is not really true. It can only be true when we have discovered a great deal more.

Is it not a fact that the ignorant farm labourer is often a much happier man than the educated scientist? The placid dullness of an ignorant mind is, without doubt, often much more conducive to personal happiness than the active analytical tendencies of an intelligent brain. In all honesty we cannot admit that the invention of the airplane, or the discovery of poison gas, has made mankind any happier. Our increase of knowledge up to the moment has produced one outstanding result, it has produced a greater fear. Fear which begins in the individual and ends in the nations of the earth.

It is not a matter of science discovering something more, it is rather a matter of us individual human units realizing something of the importance of attaining understanding. We talk too much, and we think too little. We are bound and restricted in our ability to understand life partly by lack of knowledge and experience, and partly by our own fears. As we shall find later, fear inhibits and restricts, it cramps and kills. One of the most destructive forces in the world, its effect is to paralyse all creative and constructive effort. We try so hard to defeat this insidious thing with words. Let us now try the effect of a little understanding?

How do you communicate your ideas, your wants, wishes, or demands to others?

An apparently childish question?

But you can bear in mind the fact that many an apparent simplicity is only the disguise assumed by a great complexity. We are able to break down our isolation by means of symbols; that is, either by symbolic sounds or symbolic markings made on paper. In our search for a deeper understanding we must begin from the basis of material symbolization. We can say truthfully that every impingement made on our sensorial system is made by vibratory symbolization. The interpretation, and the consequent perception, of their significance, is entirely dependent on the individual knowledge of the origin of those symbols. A knowledge of their origin carries with it, in general

practice, a knowledge of their meaning. Your intimate and personal understanding of these symbols must govern, and determine, your reactions to them.

I am trying to express to you certain ideas, certain experiences; and the results of certain observations I have made during the last twenty years. If I am to be successful in giving you a complete and comprehensive mental understanding of these matters I must employ a certain method. I must express abstract ideas by use of the symbol of the printed word. It is probable that my readers will be of varied types, possessing varied degrees of intelligence and learning, therefore I must use a system of symbolic terminology in common use if I am to be successful in presenting these facts clearly to the greatest possible number of readers.

If I employ a specialized scientific terminology I may defeat my purpose by using words that, due to lack of knowledge, will not be successful in awakening any responsive and perceptive imagery in the mind of my reader.

There is also another, and perhaps a greater danger, the danger that I might be tempted to hide some uncertainty of opinion behind a skilfully woven web of scientific jargon. It is very easy to give an impression of profound learning by the skilful use of long words. But it is rather stupid to explain one's ideas in French to a peasant who can only understand honest English. This is the type of error that is made by many authors.

It is something of a 'fashion' these days to study, or pretend to study, one of the various 'ologies'. And perhaps none has received such widespread attention as psychology. And so great a variety of people have become presumptuous enough to call themselves 'psychologists' that the term has come to mean very little. These self-styled 'professors' are a menace and a danger. We are not in any way interested in a commercialized science, which is generally of little use or help to those who buy the ready-cooked knowledge which, according to most of the advertisements, has also been mentally digested for them. Actually

psychology is a profound study, and one that demands both time and patience if it is to be of any practical value. And above all, it demands careful thought, and its problems a considered and thoughtful attention.

If you are merely interested in this subject because it is fashionable you can put this book down. I should hate to waste your time by pandering to your stupidity, or your absurd vanity—which is the same thing. Among those who have seriously studied this subject with scientific care there have arisen many diversities of opinion. Many of these diversities are not due to any actual defect in the basic principles of the science, nor to any fact that can detract from its vital importance to humanity. Mostly such diversities of opinion are due to the fact that many of its professors have allowed their personal concepts to colour their findings. A very unscientific procedure—although it is a very human one.

Just because, for some reason, you like a lot of sugar and your body for various chemical reasons requires a lot of sugar, it is not a very scientific line of thought immediately to presuppose that all human beings require a lot of sugar. Or, to give another type of example, just because many people are killed every year by the careless or criminal use of a knife, surely it is illogical to attempt to ban the use of knives from civilized life?

There are several schools of psychological thought, and in all of them there has occurred a great deal of recording of the very obvious. This is perhaps unavoidable. But surely many of the stupid observations that have been made could have been avoided. Mostly these have passed into print through a careless phraseology or lack of amplification, and thus they have become misleading. For example, I recently read, 'A chimpanzee kept in solitude is not a real chimpanzee at all.' Then what is it?

A phraseology that lacks an implied or actual explanatory amplification is misleading. The student must always bear in mind that it is very necessary to cultivate a descriptive and accurate phraseology, a phraseology that is

capable of an implied amplification but which is still self-explanatory when abstracted from its context. This may not always be quite possible, but it is an achievement that must be accomplished whenever it is possible.

In dealing with those matters that concern the activities and the reactions of the human mind we are constantly being confronted with the words 'normal' and 'abnormal.'

Ogden has stated, 'Around the frontiers of the better established part of psychology lies a ring of debatable matters; sometimes these are treated as though they must involve quite new hypotheses and principles of explanation; sometimes an attempt is made to extend the hypotheses already in use so as to include them. There are many who hold that these borderline phenomena—suggestion, hypnotism, telepathy, clairvoyance, and mediumistic happenings in general—will involve in the end a reconquest, as it were, of ordinary psychology by some form of Animism. The hypotheses needed to explain, for example, how a mind can act upon a distant mind (if it does) will, it is held, when they have been worked out, make ordinary psychology seem unduly timid. Unfortunately these exceptional phenomena which lie outside normal psychology are notoriously hard to observe.' I do not quite understand why such unusual phenomena, just because it is 'unusual,' is defined as 'outside normal psychology.'

If we are to study psychological principles at all they should be true enough, and exact enough, to embrace, understand, and explain both the 'normal' and the 'abnormal'. If any hypotheses do not cover all the known facts, then those hypotheses cannot be accepted as being either completely exact or true. And we shall find that by the careful application of these new principles of psychological exploration 'exceptional phenomena that lie outside normal psychology' will not be so hard to observe or to understand. It has also been stated that 'popular language in all matters that are connected with the mind is apt to be vague and misleading. Psychologists have therefore felt obliged

to introduce terms freer from irrelevant associations than those in ordinary use, and these often make the subject seem dry and abstract to the beginner.'

But this is not strictly in accordance with facts. It is not the use of a special terminology that makes the subject 'seem dry and abstract' and also unintelligible, but the use of this special terminology without explanation. If I state, to the student just commencing a course of psychological study, that a certain case exhibits every symptom of *cenesthesia*, and I omit to explain that this word has been coined to label a state where there exists a general sensitivity of the whole body, then I must be rightly accused of being 'dry and abstract'. Most certainly I should be unintelligible.

If we are to make any contribution of value to the sum total of human knowledge we must speak in a way that is understandable. If any scientific study is to be made of practical value it must be made intelligible. And even when any such study, or knowledge, is made intelligible enough to enable the ordinary reader, the person of average education and intelligence, to understand and assimilate its principles, it must not be assumed that such an assimilation of this knowledge is necessarily going to enhance either the happiness or the efficiency of the individual.

It is not enough merely to be able to assimilate knowledge, or any scientific principles. The actual secret of the real value of any science or of any discovery is in its application. We have learnt how to fly, we have mastered space. But while we make passenger-carrying 'planes by the hundreds we manufacture bombers by thousands. We may yet destroy ourselves by the misuse of our knowledge.

✓ It is a matter of common sense that if you wish to drive a motor-car with any degree of safety you must know something of its mechanism; and something of the needs and abilities of that mechanism in relation to the speeds at which you wish to travel and the distances you desire to cover. This is an elementary precautionary knowledge

that is acquired by most people who do, or who wish to, drive a motor-car.

It is curious that such a desire to acquire a similar precautionary knowledge is not so readily sought by individual human beings where life itself is concerned. The general policy is one of drifting, of 'waiting to see'; or else it is one of contemplative introspection that is habitually indulged as a false defensive mechanism, which eventually merely proves to be destructive, and not defensive at all.

Many earnest practitioners of psychological procedure are often guilty of producing an introspective habit of thought in the minds of their patients. They may often do this quite unintentionally, but they, of all people, should at least be aware of the danger of this, and so should be able to prevent such errors.

It has been said that psychology is merely a matter of a close observation of cause and effect—or effect back to cause. And it is apparently a very simple matter. But do we not make a serious mistake in assuming that this fourth-dimensional jig-saw puzzle translated into three-dimensional symbols is such a simple matter?

I am of the opinion that this science of the human mind is by no means as simple as it may appear to be, nor is it quite as profoundly obscure as so many of its professors would have us believe. There is little doubt in my mind that a great deal of its apparent obscurity is often deliberately produced. Then there is that obscurity engendered by the use of a special vocabulary without the necessary explanatory notes being appended. This I consider to be regrettable negligence symptomatic of the author's indifference to the reader's degree of understanding. And these obscurities are reinforced by the isolation of certain types of mental aberrations to the 'morbid' or the 'abnormal'; with all sorts of special laws, rules, and definitions created to deal with these 'special' conditions as separate phenomena that could not be dealt with, or accounted for, by a general hypothesis erected to deal with the more 'normal' cases and conditions.

• We find that this obscurity is finally completed by the psychologist delving into the distant probabilities of origin. And I have found that very often the origin, the fundamental origin, is often comparatively unimportant so long as it is proved that a particular complex or fixation does really exist.

Often this search for primitive origins only results in an entanglement of the purely academic and the practical. Then the whole study is in danger of becoming involved and chaotic. I am sure that the psychologist who spends long hours, and even years, in tracing the probable origins of so many of the complexes that afflict humanity today is really wasting his time.

I have just finished reading a very learned treatise on the psychological origins of religions. A very interesting work, but what I do not understand is why any one should wish to take four hundred pages to say something that could quite easily have been condensed into one paragraph.

While it may be of academic interest it is of little help when one has to deal with a case of religious mania. The knowledge of when or where the first case of smallpox was observed, and who the sufferer was, is not really scientifically helpful. And this science of the human mind lends itself to this academic speculative research.

It is in grave danger of becoming too closely wrapped in an academic contemplation of probable primitive origins, tied up with an imposing, but meaningless, string of erudite phraseology that produces a formidable, but quite useless, bundle of chaotic knowledge.

On the other hand, it is in danger of becoming the plaything of money-making charlatans. The market-places are full of self-styled 'psychologists' and 'consultants'; men and women who see in the vast credulity of human nature a way of making an easy living. It is high time that the advertising departments of many papers and magazines inquired into the credentials and knowledge of some of these advertisers. But, in the main, I blame the public;

the majority of people imagine that they can get something for nothing, even knowledge or a cure.

I am not against a man advertising his wares, or his specialized knowledge, provided that he gives value for money. And in these realms of curative practices, if a man advertises to enlarge the sphere of his usefulness, the financial aspect should be a very secondary consideration.

Whenever money-making is the first and definitely the foremost consideration I do not believe that the service or the knowledge offered can be really efficient. I may be unconsciously prejudiced against commercialism; and for the simple reason that the average business man is not a clever person at all, just selfishly shrewd. To be a good business man you must be able to justify your injustices with logic. I believe that if you are a doctor simply to make money you cannot be a good doctor.

It is evidently necessary that some effort should be made to clarify and simplify this complex study of human mental processes. Surely it would be a comparatively easy matter to simplify such a study could we throw a picture of the mind, the intimate mind with all its emotional urges and fixations, its varied inhibitions and idiosyncrasies, on some screen?

It would be equally simple if we could find some definite and reliable symbol or system of symbolization that would betray all that is going on 'inside.' If we are to find such a symbol it must be comprehensive enough to embrace the whole. That is, it must symbolize not only the mind and emotions, it must give us just as accurate and detailed a picture of the physiological composition as well. Minds have bodies, bodies have minds. They interact and are intimately dependent on each other's efficiency, and upon this depends the efficiency of the whole.

Further, such symbols must be so complete and so exhaustively accurate and of such a nature as to permit of a deductive extension from the present into the future. By that I mean a system of symbolic interpretation that will permit of a calculative and deductive expansion which would

accurately anticipate the reactions of the individual to any given conditions or set of circumstances.

At the present moment all psycho-analytical procedures are dependent on prolonged and wearisome examinations of a conversational character, their exactitude and enlightening accuracy being dependent on the truthfulness of the subject. And in the vast majority of cases that require such corrective treatment the defensive mechanisms are so strong, and have by long habit become so much a part of the nature, that the subject is not always conscious of a deliberate lie.

Another system of psychological exploration is that which is based on 'timed tests'. These tests are more or less intricate, and in my opinion are not really useful in obtaining any detailed accuracy, for the simple reason that the reactions are observed under conditions that are not natural. But in addition to this the results may often be affected by unsuspected and deep-seated pathological conditions which the ordinary psychologist is in no position to detect. Even if these were known, or detected, I doubt the average psychologist's ability to be able to estimate correctly their mental effect or their actual influence on emotional reactions.

The modern psychologist is rather in the position of the man who, with bleeding, weary feet, climbs the steep and rugged crags of the mountain, often to become so weary that he is unable to reach the plains that lie beyond. He has ignored the smooth path that sweeps round the base of the range to the very plains that he has been at such infinite pains and trouble to find.

Let me make this clear!

✓ We are beginning to realize that all material form is symbolic of the forces that have created it. The picture the artist paints, or the book the author writes, is symbolic of an idea in the mind of the artist or author. These things further betray something of the intimate psychological composition of those minds apart from the actual idea embodied in, or expressed by, their work.

An author cannot write a crime story without possessing a mind that is able to visualize and understand crime and criminals. I am not saying that these minds are criminal minds—that is a different thing.

The formation of any crystal, whether simple or composite, will betray to the eye of the chemist its probable composition. A leaf, by its shape and markings, betrays to the expert horticulturist the type of tree on which it grew, and from that he knows what fruit or flowers will eventually be produced.

If this is a true principle, and there are no exceptions to basic principles, then there must be some symbol by which we can determine human characteristics. There must be some symbolic formation upon which we could base analytical and deductive processes which would yield to us an intimate knowledge and understanding of individual psychological and physiological compositions?

We know that certain formations and colorations are symbolic of certain forces, forces that are actually responsible for their existence. For example, we know that certain colorations and textures of the human hair betray certain characteristics dominant in the individual. We find that no natural blonde is so expressively self-assertive, or so capable of the same initiative, as is the true red head.

It is common knowledge that the actions of the endocrine glands, those important and rather mysterious glands which control growth and are indirectly responsible for the shaping of our individual destinies, are betrayed by our height, the way we walk, the timbre of our voices; the hairiness or otherwise of our bodies. Science has discovered that the deficiency or superabundance of these vital secretions can be accurately estimated by a careful survey of the surface of the body.

The knowledge that has been so laboriously gathered from prolonged observations made by all the scientific means at our disposal proves that the animate symbolism expressed in the shape, colour, and texture of the human body can be relied upon to betray the existent strengths

of the vital forces which do so much to shape human destiny. This being true, surely we can further take advantage of this knowledge by using such animate symbolism in our analysis of psychological factors.

Such a method would prove of great use, permitting as it would an easy and rapid differentiation between psychological and physiological causes. It has been proved in actual practice that it is no easy matter to establish a definite differentiation in diagnosis between these two possible planes of causation. Such faulty diagnosis leads to erroneous forms of treatment.

We are becoming increasingly aware of the fact that the mind influences bodily developments and activities, and that there is a definite, although unconscious, control of physiological processes. But we are also aware of the fact that these physiological processes can, and do, influence thought and mental processes generally. The great difficulty that has hitherto presented itself in many cases where the more orthodox methods of diagnosis are employed is to be able to determine beyond any shadow of doubt which process is the active and operative cause of disharmony—the mental or the physical, or both in an incompatible combination. There are many cases where we shall find complicated interactions of both processes, even with alternation of control.

Obviously the discovery of some animate material symbol in which we could find the mirrored symbolization of the whole being, both mental and physical, would be a very definite advantage, saving time and ensuring a more complete diagnostic picture. We have been used to orthodox methods for a long time now. Presuming that such a comprehensive symbolization could be found, and proved both accurate and infallible, should we be able to make any real use of such a symbol?

We have to contend with a sort of conservative reserve that appears to become part of the professional mind once that mind has passed through the final stages of its scientific training, a fixation that apparently becomes more firmly

established with the passing of time. With age, in the majority of cases, the professional mind appears to be subject to a definite loss of adaptability. It becomes less able to accept for unprejudiced consideration newer and more advanced methods.

If we are to be able to make any practical use of such symbolism it is necessary that we first rid our minds of all prejudice. For unless we are ready to study and to test such theories with scientific care, and unless we are ready to accept the confirmation of such theories by the facts that our observations may produce, then we may just as well dismiss the whole subject as unworthy of the attention of minds which are proud of their persistent restrictive preconceptions. Minds which, in other words, have lost their youthful enthusiasm and seek refuge in a defensive static state.

I am not addressing myself to such minds. I am rather seeking the thoughtful consideration and the close co-operation of those minds still unfettered by habit, age, or stupid preconceptions. And to such minds as these life is a serious business. And the longer their youthful perceptions and assimilative thoughtfulness persist then the more complicated does this business of living become. These minds realize that we have travelled far from the simplicities of the primitive. Today we are living midst the intricate complexities of civilization.

What we mean by 'civilization' is not quite clear. I think that we may safely assume that it is merely the primitive grown extremely complicated. There is no doubt that the basic instincts of man are just the same as they were thousands of years ago. The essentially primitive can be represented by a ball of string simply wound; civilization can be symbolized by just the same ball of string intricately wound, knotted and criss-crossed—but it is still all string. We find that life to-day is made up of the same primitive fundamentals and the same essential necessities. There still exist the same primitive desires to eat

or to enjoy sex as existed a thousand years ago, but with this difference, to-day the rules and conditions that control our satisfaction and appreciation have become complicated, the rituals ruling a satisfactory enjoyment of these basic desires have become much more elaborate. Whether this is for our good or not may be a very debatable point, but every thoughtful person must agree that all our discoveries and all our inventions have made nothing more than a very illusory and superficial difference to individual human happiness. And this is true in spite of the fact that through the ages men and women have earnestly and sincerely endeavoured to use the inventions and the discoveries of their times for the betterment of their individual lives.

Pitkin has said: 'As never before, thoughtful people recognize the need of planning their own lives. But how few fully understand that this involves, as perhaps the first discipline, the skilful organizing of one's energies. Life is one long stream of activities. . . a plan of life is, therefore, a plan of work.'

This is true. Never before have so many thoughtful people sought the aid of science and of scientific discovery to produce a greater personal happiness. And so far as this particular subject, psychology, is concerned, I am afraid that unless we are able to find some means whereby it is possible to make a more accurate and simple diagnosis of complex psychological combinations all the laboriously acquired knowledge of the last few years is not going to be of any great benefit to the ordinary man in the street. It becomes very necessary, therefore, that we begin this process of simplification by finding some reliable but comprehensive symbol.

Being agreed that a comprehensive symbol would be of enormous benefit to the psychologist and the diagnostician, we must find a symbol that will reflect the whole. That has been the trouble with all of the more orthodox methods of analysis in the past, they have dealt with sections and have failed to give a true diagnostic picture of the whole.

A very essential thing, for if you make your examination in sections there is grave danger that those sectional researches will give results that are apparently in opposition. The practitioner is in a position very similar to that of the artist who wishes to assess the true balance of a picture. It is impossible to get a perfect view of the relative balance of a picture by just looking at it, it has to be reduced as a complete whole in exact proportion so that one glance of the human eye can take in the whole. To do this it is necessary to employ a mirror. And that is just what we must do with the human entity. Find some means of reducing the whole in exact and true proportion to such a compass as will enable the practitioner to detect deficiencies, or otherwise, in relative balance.

This sounds a simple enough theory but it is not quite so simple after all. The individual efficiency of any human being is not necessarily confined to the balance of the psychological factors nor entirely dependent upon the degrees of their compatibilities. We must face the fact that it is necessary to consider and examine the physiological aspect just as carefully as the psychological, and in relation to both of these aspects we must take into account the purely chemical aspect; this may entail a detection of endocrine gland deficiency or faulty functioning.

The whole is the result of a complex combination of very diverse and varied forces, factors, chemicals, and processes. The reactional interactions of this wide variety of factors has the ultimate result of producing life, and unconsciously controls and shapes the material and the mundane.

It may seem a long, even impossible, journey from minute molecular combinations to the conception and execution of the building of the Forth Bridge. The massive battleship began as an abstraction. And we shall find that your success, your failure, and your happiness are the direct results of the combination of these unsuspected forces and factors. Your understanding, the scope of your ability to acquire knowledge, is determined by actual freedom

of your mind. And there are so very few minds that are free. Mostly they are bound closely by prejudice and preconceptions, restricted by inherited chemical deficiencies, or poisoned by the toxin of their own fear or vanity.

Having read thus far, and realizing that I am sooner or later going to produce the rabbit from the hat, I will wave my wand and produce not a rabbit but our much desired animate symbol—a hand.

Your diagnostic symbol, in every diagnostic or diagnosable aspect, is the human hand.

At once we are faced with the prejudice that is created by the persistent, and as we shall prove, erroneous preconception brought to mind through the association of ideas centering about the word 'hand'. Immediately, for many, there is projected on the mental screen a gipsy at the door, or an ignorant but shrewd old woman sitting in a cardboard cave. I give my readers credit for being intelligent enough and courageous enough to disregard any such ideas or preconceptions, and to examine this matter calmly and with a thoughtful thoroughness.

The human hand is the mirror wherein we may find the reflected picture of the whole in all its detail, and with all its diverse complexities clearly shown. Knowing that there is a definite reason for everything, we can begin our examination of this newly discovered symbol by asking ourselves the very simple question, 'Why are some fingers long and others short?' The answer is not: 'Just a mere matter of chance, or exercise that unconsciously causes muscular developments.'

If we make a careful examination of the hands of the larger anthropoids we find a definite peculiarity of physiological structure which we must identify as being symbolic of that particular form of life. The fingers are short, fat, and pointed, hairy on the back but quite smooth on the palmar surface. The thumb is squat, misshapen, and lies close to the palm. The physiological structure is particularly adapted to master the needs of the beast mind;

and without doubt that structure is symbolic of the mind that unconsciously created it.

We find that the hands of the more primitive types of humans, such as is typified by the Australian aborigine, are merely refinements of the anthropoid hand. If our hypothesis is correct this is what we should expect. The fingers are thinner, but still pointed. The actual palmar surface is narrow, and although the thumb is more developed and stands out more from the hand, it still does not conform to the general type of thumb found on the hands of the more highly developed types of humans. A careful examination of these primitive hands shows that there is a greater diversity of formation than is found among the anthropoids. Again this is what we should expect, for even primitive peoples are more individualistic than are the apes.

Detailed examinations of the hands of Europeans and others of the more highly developed mental types reveal wide diversity of formation and marking. The thumb, to generalize, stands out well away from the palmar surface and is more balanced in its actual formation. The fingers are very varied in their formations, and there is much less uniformity in the actual type of markings found in the palmar surface. These examinations reveal the fact that the greater the degree of intelligence, and the greater the mental and emotional development of any community, the greater the diversity of formation that there is to be found in the hands.

For over twenty years now I have been examining human hands, considering them in relation to the characters, the health, and the lives of the subjects. The result of this research is to have established beyond any shadow of doubt that certain formations in hands are symbolic of the existence of certain definite characteristics. Also I have found that certain health conditions are betrayed by certain markings either in the actual formation of the lines of the palm or in the formation of the skin ridges.

We may safely assume that if this is true of certain characteristic traits or certain faulty functionings of the body, it must be true of many others. There may be exceptions to rules, but there are no exceptions to principles, and it is a definite principle that the human hand is symbolic not of certain things, conditions, or characteristics, but of all. The hand is symbolic of the whole.

The gradual expansion of these researches has proved that this hypothesis is true and accurate. As we are more concerned with the correct interpretation of these symbolic formations than with the complicated processes by which they are brought into being, we will, for the moment at any rate, disregard the interactions of those chemical and mental activities that are involved in their automatic production. My detailed and exhaustive researches on the interactions of character, health, and hands have proved that we can rely on the hand, whether human or anthropoid, as a definite material symbol of all the unseen forces, emotional urges, and other factors responsible for our existence in tangible form in this plane of living.

In view of all the psychological research that has been done, and in view of all the data that has been collected, checked, and correlated, the obvious criticism is that the use of such a symbol as the human hand becomes unnecessary. But I am afraid that such a criticism can only be made by those who either know nothing of the matter or who do not wish to have the placidity of their acceptances disturbed. Why continue to employ laboriously complicated processes when one can achieve better and more accurate results with less trouble and in half the time by employing newer methods?

The vital importance of this method is that it does what no other method enables us to do with the same comprehensive accuracy. It is the living mirror wherein we are able to visualize not a part, but the whole. And further it enables us to detect the deficiency, or otherwise, of some particular factor which may be the cause of the lack of balance in the whole; and which is responsible for, the

defects that lead to the patient seeking our aid. The researches of recent years have all emphasized the importance of being able to detect actual causes. And that, we are finding, means the possession of the ability to differentiate between psychological and physiological causes. Here we have such an exact means placed before us by nature that to disregard it would be more than foolish.

All psychological procedures and all medical treatments are devised for the permanent correction or elimination of defects or infections. There have been a number of wise men who have from time to time emphasized the fact that major disease (and speaking psychologically 'dis-ease') is the result of gradual growth. You do not suddenly develop cancer, you do not suddenly acquire some annoying complex or fixation; these things take time to develop. The suddenness of their final stages of development is only symptomatic of the age of their existence in relation to the resistant abilities of the particular body or mind in which they are found. One of the results of this discovery is that we are now beginning to hear the phrase 'preventive medicine'.

The aim of prevention is early detection, followed by the appropriate treatment. I am certain that by using the hand as a diagnostic factor the early detection of disease, or the existence of any marked predisposition to disease, is a matter of comparative ease. There is no doubt in my mind that developing dangers, either psychological or pathological, can be detected much earlier by this means than by any other. The use of the hand as a diagnostic factor not only enables prevention to become very much more effective, but it enables the curative treatment to be that much more reliable. This method ensures a meticulously accurate diagnosis; and this is the basis, the very foundation stone, of all treatment. In determining the cause of any disability, mental or physical, it is essential that all factors are considered before actual treatment is commenced. You may have two or more cases of an identical neurosis symptomatically, but with entirely different causes. Causation in relation to individual composition

is responsible for widely varying symptoms which often make reliance on the actual symptoms dangerous to accuracy.

It is very important that this point is readily understood before we proceed. Imagine a row of metal flasks filled with various liquids. It is desirable that these flasks remain in service; that is, in a condition to contain these liquids, as long as possible. Some of these flasks may quickly show signs of corrosion. Holes may be corroded in them, or in some way they may become hopelessly damaged, apparently by the liquids they contain. What is the remedy? Surely, if we are to lengthen the usefulness of these flasks, we must first ascertain their chemical composition; and secondly the chemical composition of the liquids they hold. If we find, for example, a copper flask which contains a liquid possessing a high percentage of nitric acid, we then know that unless we very quickly reduce the acidulous content of the liquid the flask must become irreparably damaged. Such procedures can be termed curative. Suppose that before any of these flasks show any signs of corrosion we make a careful examination of the liquids they contain, and we take some trouble to ascertain their exact compositions. And that we then consider these chemical compositions in relation to the known compositions of the flasks that contain them. Let us presume that we find one copper flask holding a liquid with a very small nitric acid content. Having correctly estimated the actual strength of the acid, we have only to give a careful deductive consideration to the matter, based upon the resistant ability of the copper of the flask to that particular degree of acidity, to enable us to predict with great accuracy the time that it will take for the acid to destroy the flask; unless we reduce to a point of ineffectiveness the acidity of the liquid. This is preventive procedure. This preventive procedure would enable us to detect the slow processes of disintegration brought into operation by destructive incompatibilities of the two substances, the liquid and the flask; once such destructive

incompatibilities are detected it is a comparatively easy matter to restore balance and create compatibility.

The application of our proved knowledge on these lines should enable us to prolong the useful life of those flasks to the maximum length of time. So we can, for the purpose of our arguments, regard human beings as we regard these flasks.

The psychologist, as a general rule, pays a great deal of attention to the composition of the individual; the flask. And how often does he disregard the liquid which the flask is to hold; that is, the circumstances, environment, and conditions with which the individual has to contend and control?

All my observations have proved that the basic principle of efficiency is merely the maintenance of balance. The actual degree of effective efficiency is determined by the balance of compatibility between contents and container, between the physiological and psychological compositions of the individual. Health, efficiency, and consequent happiness is a matter of equality of compatibility.

It is possible for us to find that a faulty chemical composition of the actual flask itself may result in its ultimate destruction quite apart from any destructive action caused by the liquid it may contain. And it is also possible for us to find cases where the faulty physiological compositions, or some definite infection of the physiological mechanism, may prove to be just as destructive in effect as adverse material conditions or faulty psychological processes.

We shall find that there are many cases where the combination of circumstances and environmental conditions are in direct and destructive opposition to the actual psychological trend and composition of the individual. We may often find that the constant impingement of irritatory circumstances will produce either a marked introspection and fear complex, or a marked sense of inferiority. These irritatory impingements may even produce a very definite and irrational conduct which, without an understanding of this study, is quite unexplainable.

We shall find that often, as one set of irritatory circumstances operates and causes control or repression, relief from the strain of repressing is automatically sought by expression in another direction. For example, we find that in so many cases where people drink to excess they do so because there is a marked dissatisfaction, or enforced repression that is resented, existing; and generally this is of a sexual character. The spinster often tries to find relief from the loneliness and emotional isolation of her life by meddling with the lives and habits of her friends. Her acidulous and somewhat malicious chatter is a relief from the pangs of jealousy caused by the unnatural emotional repression produced by adverse circumstances. Religious fervour in the aged is often symptomatic of an attempt to escape from the prickings of conscience, or it may be due to an alteration in endocrine activity due to excess in early life.

This intimate study of the purely personal reveals the fact that many saints cannot help being saints, and that many sinners are really saints. If this study of the actual human in his, or her, stark nakedness proves anything at all it most certainly does prove that 'appearances are deceptive'.

You will find that one of the great fascinations of this study is the discovery of hidden talent and the finding, often in most unexpected places, of a courage and a Christ-like forbearance that can be startling.

Although the ultimate aim of psychological procedure is to attain a balance that is as perfect as possible in human individuals there is no danger of producing any monotonous similarity, or even, eventually, of producing a race of robots. Individual balance and all individual compatibilities are purely individual. A person may be accused of being unbalanced when actually they in themselves are perfectly balanced; but they may not be in balance or compatible harmony with their critics. You may be accused of acting stupidly, but your actions may only appear stupid because your critical observers do not

know the real reasons or the intimate aims, of those apparently aimless or stupid actions. If a Hottentot saw a seaman waving two short flags at an apparent nothingness he would be quite justified, in his ignorance, in assuming that the seaman was either mad or that he was invoking some strange gods.

And how often do we find ourselves guilty of the same error? We so often criticize, so often condemn, and so often express opinions without any true knowledge of the matter that has attracted our attention.

It can be safely assumed that there is a definite cause for everything. It may often be a very difficult matter to discover the actual cause, but that does not prove that there is no cause.

In the course of my active practice I have been very much impressed with the general stupidity of so many people when they have come to discuss their lives, their failures, or their successes. They are as a general rule so ready to blame their 'luck', circumstances, destiny, providence, or what you will, but so reluctant to search for the causes of their difficulties and adversities within themselves. They rarely suspect the traitor within the gates. In other words people rarely consider the possibility of a personal defect or lack of balance as being the cause of their own adversity. I have found in so many cases, upon making a close examination of the human hand, that this material animate symbol reveals a distorted perspective of life; and the subject is usually quite unaware of any distortion. In dealing with such cases it is not always wise to point out this defect too bluntly. It is generally a much more successful and effective procedure to lead the subject gently to a realization and understanding of his own defects; and then to deal with the complex inter-relationships of circumstances and self with an intelligent frankness.

The reader who wishes to study this vital science seriously, to make it a serious hobby, or even perhaps a career, will find an ample reward for patient research and the hours that may be spent in making tedious comparisons. Hours

spent in checking the particular types of nervous systems, and other factors, in relation to the widely variant circumstances of the subjects examined, will be hours well spent. If you study hands with deliberate care, with a mind free from prejudice, you will gain a greater breadth of understanding and a greater tolerance.

The moment has come when we must pass from the pleasantness of our introductory talk to the more serious business of a careful examination of the human hand as a psycho-analytical factor. Let us then hasten to further exploration in a more practical sphere.

The Material Symbol

MANY millions of human beings regard life as a bewildering and mysterious tragedy. Enduring a continuous ache of mind or of body, baffled by the blows that fall upon them and cramped, by the narrowness of their understanding, they curse their fate and revile the gods of destiny. Finally, they subside into a state of defensive negation.

This lack of appreciative understanding is not, apparently, caused by any lack of education. That is, education in the sense that one has acquired for permanent retention certain facts from a book, plus the ability to juggle with mathematical formulae. To a very great extent educational ability is an ephemeral mental polish that fails to give any really helpful light in the vast darkness of the mysterious caverns of life.

At once you ask the obvious question, 'Where, and by what means shall we find that vital essential light of understanding?'

Surely our first step is to be able to understand fully, and with intelligence to appreciate, the fact that we live in a world wherein very varied spheres operate and interact. No two people think in exactly the same way, nor are their emotional reactions the same to the same set of circumstances. Minds, as well as bodies have their particular and individual limitations. Your exquisitely fashioned sensory system may bring you many impressions and impart many sensations, but your 'understanding' of them and your appreciation of their significance is entirely dependent on your personal knowledge of their fundamental origins. This very precious knowledge is the child of reason and experience.

I may tell you a fact, you may believe me, but until you have experience and observed a demonstration of a series of facts similar to those I describe to you, my description is not fully appreciated or understood. It is not enough that I merely describe the markings found in many human hands, together with the interpretations that I place upon certain of those formations. That can never lead you anywhere, it can never give you the ability to 'read hands'. So unless I give to you the vital principles that I have discovered, and unless you on your part are prepared to apply these principles yourself, they can never be fully understood, or their enormous significance fully appreciated.

It is that vital element of personal experimentation, of personal application and observation, that gives to you the complete mastery of any subject you care to study. You can become a very clever chemist by studying many books on that subject, but you will never take one step beyond the knowledge and the experiences that have belonged to other chemists unless you experiment yourself, unless you 'try out' any theories you may have.

We are dealing, in this particular study, with the most important phase of life that is known to us yet—the human being. And at once we must recognize the fact that there is no such thing as a perfect human being, a fact which makes this world a very interesting place. The most perfect human being that we could find when viewed from some higher and more spiritual plane, would be judged as being very imperfect. As we are confined to this material sphere we must, if we are to be successful in understanding it, confine our definitions of 'balance' and 'unbalance' to the understandable dimensions of the material spheres. It is without doubt, rather a dangerous procedure to endeavour to apply fourth dimensional standards in three-dimensional spheres.

We shall find that even in the material spheres of understanding there exists a very wide diversity of concepts. This is very easily, and simply, proved. Ask any six

people what impresses them most about any one particular city, and you will get six different sets of impressions.

We shall find that both happiness and success, as relative as they are, and as individual as they are, can only be understood and attained by a balancing of the personal psychological factors expressly operative in the three dimensions. You must bear in mind that there may be complications, for we must find in many cases that happiness and success, when judged from purely material standards, may not always be synonymous.

It must be our aim to endeavour to give to any who may seek our aid as perfect an individual balance of the whole as the material on which we have to work will permit. Often you may find that one of your most difficult tasks will be to mould some vague fourth-dimensional concept to a practical use in this very practical three-dimensional sphere. Many of these emanate from inherited instincts, deep-seated and obscure emotional tendencies which may be exaggerated by some obscure infection or faulty glandular action that may have existed unsuspected for many years. Faulty physiological functionings can so affect the mind that there is produced in the course of time an unsuspected and faulty perspective. But let us first deal with the psychological composition and its effect.

So far most psychological procedures and methods of analysis have been based on the results of tedious deductive explorations of the past. This involves hours of work, and there is also a very big risk of deduction being faulty. I do not believe that it is always possible for the skilled practitioner to make his patient speak the absolute truth, particularly when he may be dealing with a very alert and intelligent mind, a mind which considers that there may be one or two events or incidents that are best forgotten. But quite apart from such an objection, which is open to some debate, there can be no doubt that the method is clumsy and expensive. The work that takes ten hours to do must cost more than that which is done in one hour, cost of material and labour being equal. Therefore I think

that it must be agreed that if some method of psychological exploration could be devised to obviate these wearisome and wordy methods it would be a definite advantage to both practitioner and patient. There is no doubt that any method that enabled the relative strength and positions of the varied psychological factors to be seen at the present moment would be most helpful. To begin from the present would be much more effective than wasting time in a weary exploration of the past. So far, in most cases, it is the aim of the psychologists to air the closed rooms of the mind, to drag the past out into the open, and to remove the unwholesome accumulations of memory. Surely it is better to do all this by means of the light of personal understanding? In some cases I would close certain doors for ever, seal them with forgetfulness, and let the dust settle and obliterate the outlines of contents that are useless anyway.

It is possible to find such a method! A method that will obviate weary cross-examinations and the waste of hours of valuable time, and that will reduce cost and increase effective efficiency in adjustment or diagnosis.

I have already stated that the human hand is the material living symbol of the whole complicated mechanism of the individual human being. But we must avoid becoming prejudiced by popular misconceptions or becoming confused in our interpretations of the formations and markings of the human hand by all the nonsense that has been written and widely believed, about the hand as a prophetic medium. Unless we confine our observations strictly to the sphere of deductive logic and resist any temptations to venture into unexplored territories still wrapped in the mists of superstition, we may fall into serious error.

The object of this study is *curative* psychology, therefore we must confine our attention to the material realms where we can move among understandable, provable, and proven fact. In this dimension the forces and factors become expressive, visible, and understandable. The fourth dimension can be expressed in three-dimensional terms, but those

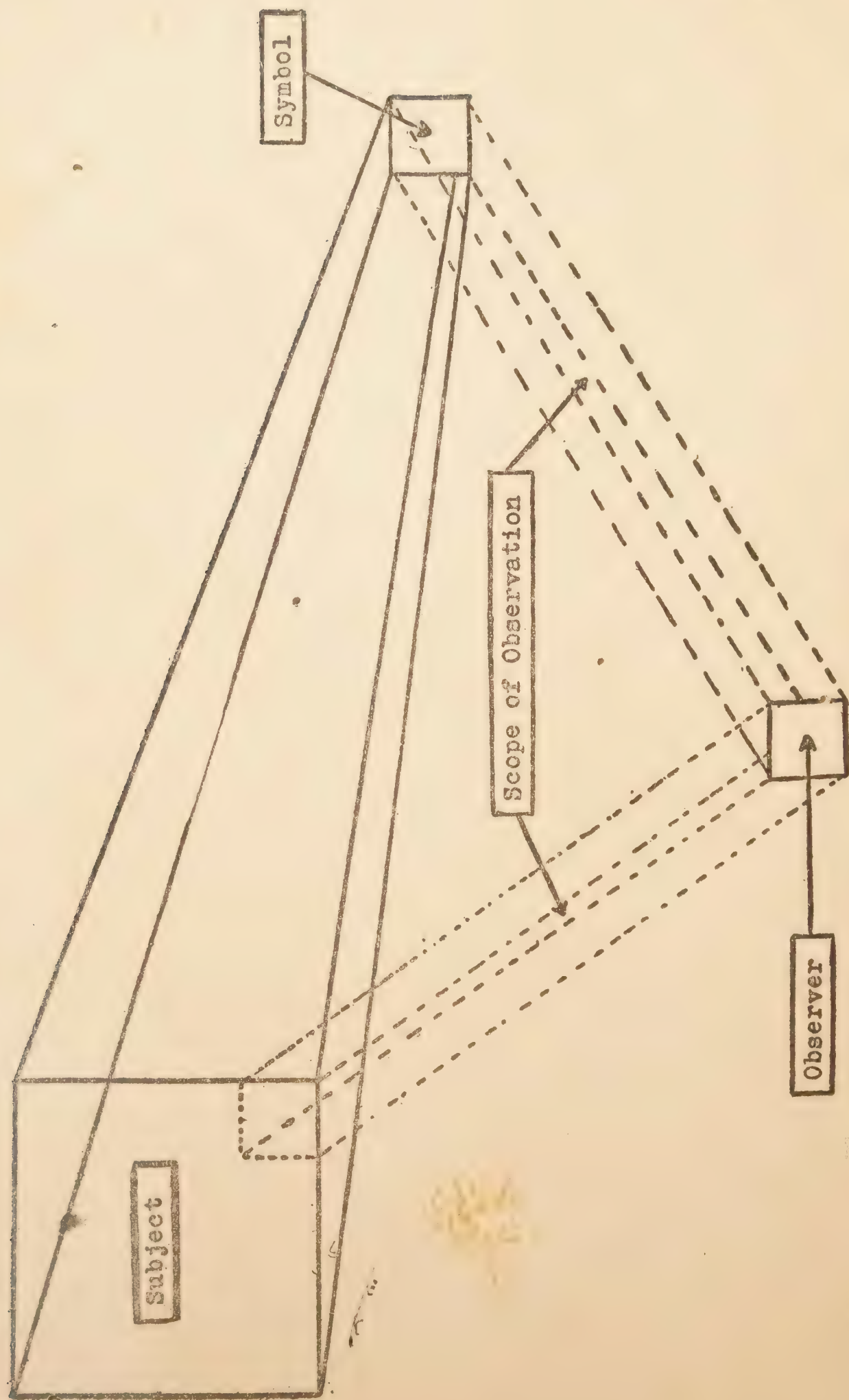


FIGURE 1. PRINCIPLE OF OBSERVATION FOR ANALYSIS

This diagram is self-explanatory and shows how the animate symbol, the human hand can be used to observe the complicated composition of the whole psychological structure.

who possess only three-dimensional minds would not appreciate or understand the three-dimensional expressions of fourth-dimensional motive forces.

We are, I think, agreed that all methods that have been used so far have had one great disadvantage, they have only enabled a part to be seen, not the whole. Or the composition of the whole, in its internal and intimate relationship to itself and the outer world in which the whole operates, is only deducible and not seen in actual symbolic form. Such limitation of observation is dangerous. And when you have, by ordinary methods, tabulated your findings, are you able to fit them together with exact precision?

The human hand is the mirror wherein we can observe the whole in its true relative perspective. The value of this exploration by means of the hand, the mirror, is that we can detect the relative strengths of the various psychological factors and their interacting relationships. This means that we are able accurately to deduce the probabilities of resulting sequences to any given circumstances or set of particular conditions. This can be explained diagrammatically thus (see Figure 1): the patient is the subject, while the symbol is the mirror, the animate symbol the human hand. The practitioner is the observer; the scope of observation represents the operative field of vision and observation within which the practitioner must work. Therefore to obtain a detailed and balanced comprehensive survey of the whole of the patient, it is most necessary that the practitioner uses the hand—the symbol. The reduced reflection of the patient, in the hand-symbol, makes it very easy to detect deficiencies, inaccuracies, and faulty psychological compositions. In dealing with human beings we are dealing with very complicated mechanisms, but by this method we are able to view the relative strengths of the variant factors of that particular mechanism under our observation with ease.

The human mind is a jig-saw puzzle of capacities for love, hate, jealousy, sympathy, and all the rest of the wide

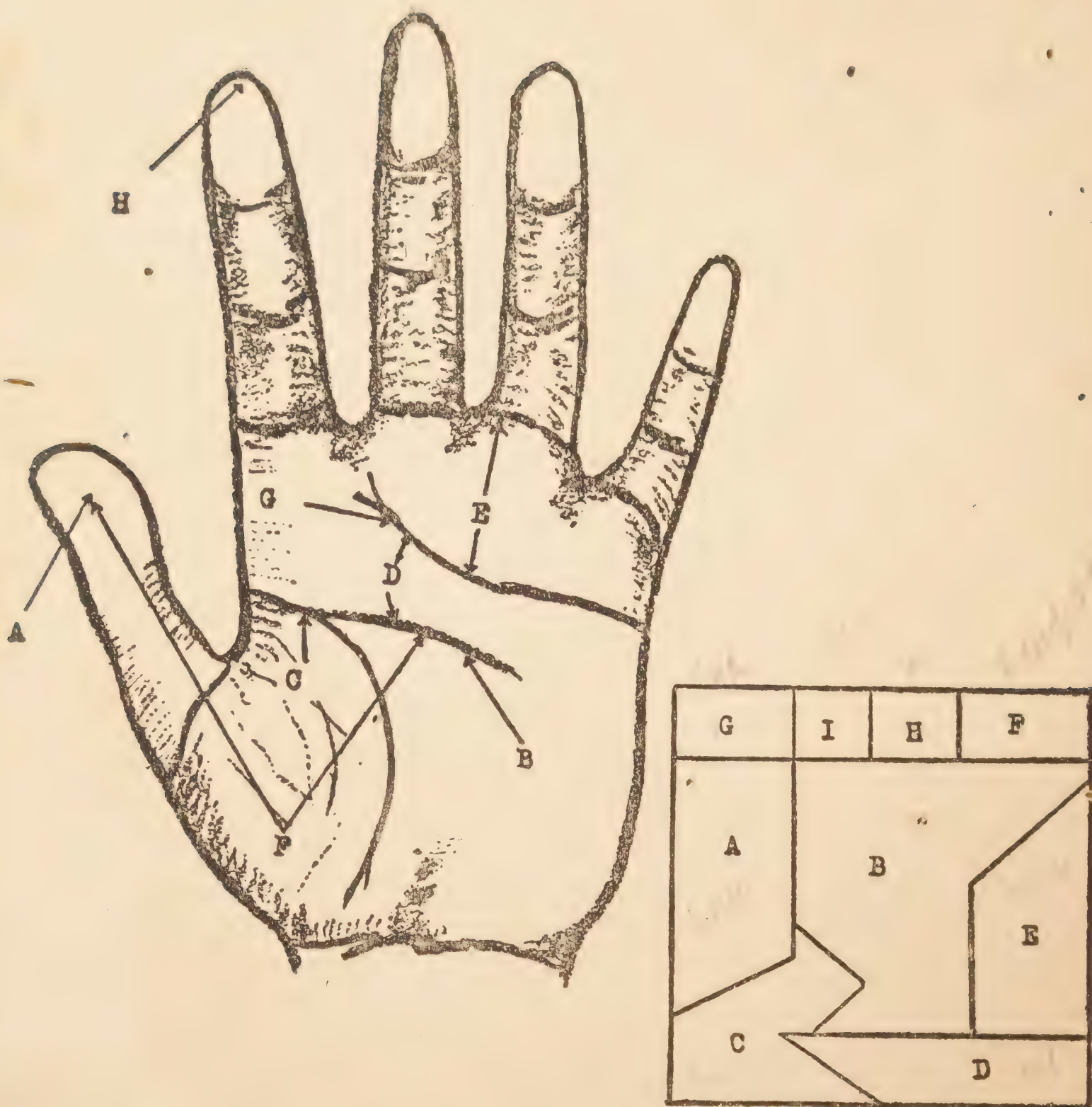


FIGURE 2. THE DISSECTION OF A HAND FOR ANALYSIS

The thumb is firm and straight, indicating a strong will (A in hand and in diagrammatic picture). The Mental line indicates practical reason, a controlling factor B. The beginnings of the Mental and Life lines are joined, indicating cautiousness (C). The space between Heart and Mental lines is fairly wide, showing a good degree of tolerance (D). The space between the fingers and Heart line is deep, indicating sympathy and affection (E). Will, as shown by the formation of the thumb, plus reason, gives self-confidence (F). The formation of the Heart line indicates strong sexual tendencies, held in check by reason and cautiousness (G) in both hand and diagrammatic picture. The first finger is not as long as the third, therefore, pride is not strong; this is marked H. Hate is a normal reaction to frustration, and while it is not actually marked in the hand it is deducible from the relative strengths of love, sex, and reason. This, where reason dominates, must be relatively small, hence H in the diagrammatic picture.

range of human feelings. These are under the control of intelligence, mental comprehension, and calculation; the type and degree of this control determines the smoothness or otherwise of their interactions. There are the strong instincts of self-preservation, of widely different types and strengths. The lusts for battle, for peace, for sex, or for money. And the reactional sequences or impulses of the individual are very dependent on how these pieces of jigsaw fit.

They may fit evenly, or there may be gaps, or over developments of one or more of these factors which must throw the whole out of balance.

To make this quite clear let us take two hands in diagrammatic form. The first, Figure 2, gives a composition that, under normal circumstances, is in balance. But the second hand, Figure 3, gives a representative psychological composition that is not 'in balance'. Self-confidence, will-power, or the ability to persist in a selected course of action and sex, are too strong, too marked to allow the subject to leave at peace either with himself or his neighbour. Sex plus self-confidence, both over-developed, is bad enough, but add to that an unbending and persistent will, and such a defective psychological balance must create many difficulties, perhaps even tragedies, which the possessor of the more balanced hand in Figure 2 would never encounter. It is so very true that these basic forces of character, emotion, mind, and health determine to a much greater extent than we imagine the purely material aspect of our lives.

If you think of the human hand in these terms and if you will only visualize the information that the hand gives in these diagrammatic terms, you can extract information and knowledge from it that will solve so many problems, avoid so many difficulties, and bring to those who seek your aid a greater efficiency, happiness and understanding. Each compartment in these diagrammatic pictures is represented in the human hand by a finger, a thumb, the formation of a line in the palmar surface, or a pattern formed by the skin ridges on the finger tips.

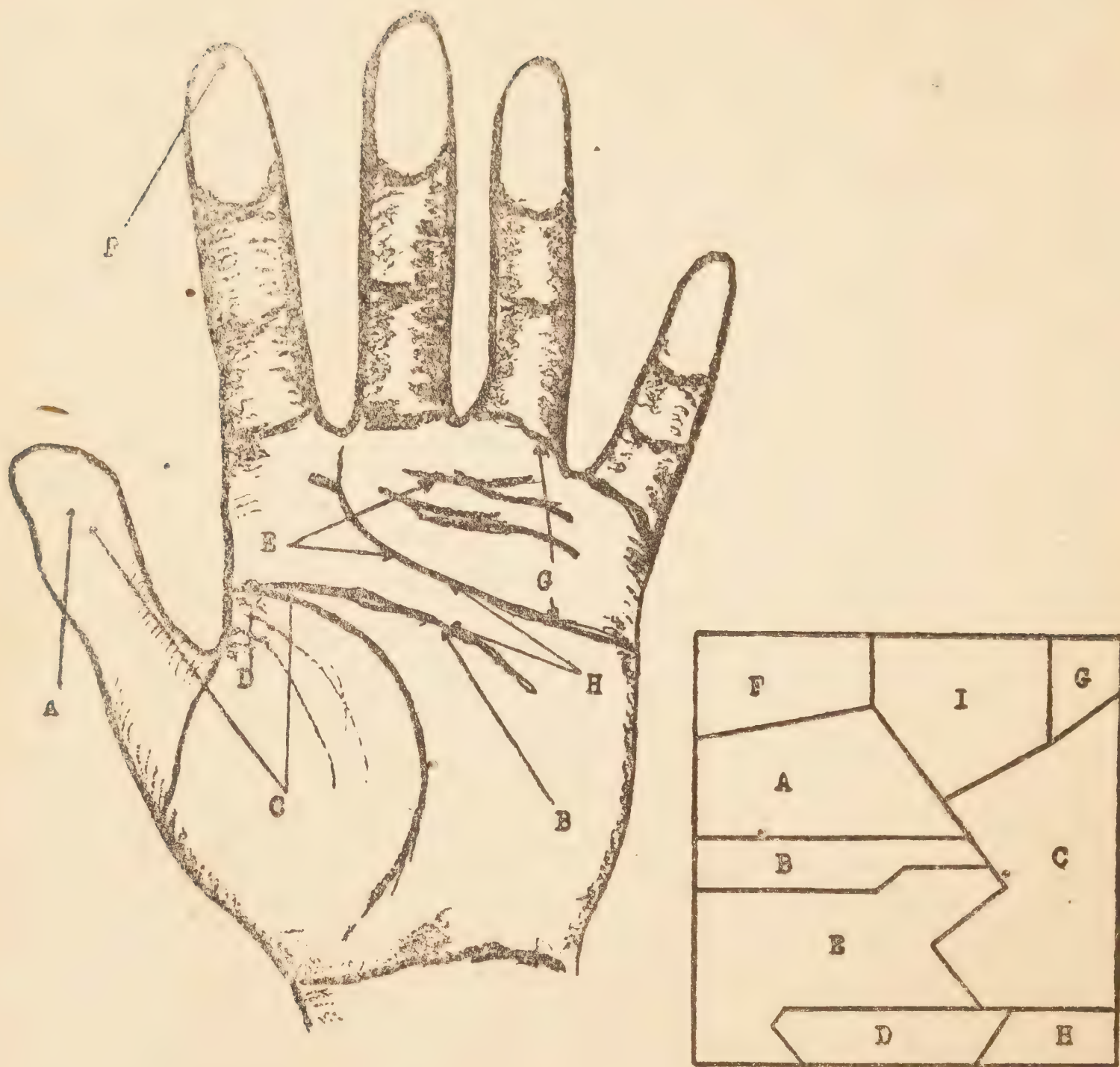


FIGURE 3. A HAND AND ITS CHART

The thumb is firm and straight, showing a strong will-power (A) in both hand and diagrammatic picture. The actual Mental line has developed islanded formations—the mind is more easily influenced by desire and emotion. Its power has, therefore, diminished, and the space B in the diagrammatic picture must be reduced. Self-confidence (C) has developed. The will-power, plus the more 'open' formation of the beginnings of Mental and Life lines, indicates a developed rashness. Cautiousness still exists in a modified form—the Mental line just touches the Life line at its beginning (D). Owing to lack of control, the sexual tendencies have developed, there is more freedom of expression. The developed Girdle of Venus, plus the Heart line (E), compels us to give section E in our picture. The first finger has grown a trifle longer, personal pride has developed, hence F. The space between the base of the fingers and the actual Heart line is still wide, but owing to the Girdle of Venus and the lack of stable control by reason, love in its true sense must become

(Continued)

Before you can think in such diagrammatic terms you must know something of the actual composition of the hand as we shall have to see it—that is, as a psychological symbol.

It is always much easier to master the fundamentals of any study if we can visualize them pictorially, and we begin this study by visualizing the actual size of the hand as being expressive of the size of the comprehensive diagrammatic picture from which we must give our opinions and advice. The actual size of the hand represents the boundaries within which all the other psychological factors must be fitted, and within which they must operate in compatible smoothness, or with varying degrees of destructive repulsion.

To ascertain a general idea of scope is a comparatively easy matter; if the hand is long and narrow, then the diagrammatic picture must be restricted, it would be more accurately symbolized by an oblong, rather than by a square boundary. The narrow hand, despite any other indications which may be found in the actual palmar surface, betrays a personality that is subject to definite limitations. These hands always indicate a limitation to the personal point of view, the type of mind that is quite incapable of escape from the restrictions unconsciously imposed by the continual consciousness of self. There is no doubt that an ever present awareness of self is a handicap to clear thinking; and this general mental attitude produces a restriction, not only of understanding, but also a restriction of efficiency to a narrow sphere.

The broad hand gives a wider boundary, it gives potentialities for expansion, but does not exclude the possibility of the existence of a restrictive selfishness. But even

restricted. The section G in our picture is, therefore, reduced. The space between the Mental and Heart lines has narrowed, a more 'personal' general mental attitude, is adopted, so tolerance (H) is less. Frustration would be more strongly resented, therefore, there must be an increase in the capacity for hate, and in our picture this must be given more space (I).

though such a broad-handed person may be selfish, he has the ability to be intelligently impersonal. An ability which does not exist in the case of the narrow-handed types of human beings.

Having thus determined the approximate size of the boundary of our diagrammatic picture, we must next gain some idea of the speed of the psychological interactions and reactions that are likely to take place within those boundaries. This matter of speed is really very important, as the speed of psychological interactions can be too great for the safety and the accuracy of individual life and productive of faulty decisions. They can also be so slow as to cause delayed action and postponement of decision, with a similar disastrous result.

The Fingers

We can gain a general idea of this speed by observing the shape and length of the fingers. If the fingers are long it is a definite indication of thoughtful, contemplative mental processes. These people think slowly and carefully, they will not be rushed to any decision. If you are clever enough to 'rush' them into a decision then you can get them to do things that are probably against their better judgment. And if you find long fingers that are knotted, that is the finger joints well developed, you may assume that the individual is certainly a calculative thinker. The original slowness or contemplative tendencies of the mind are accentuated by these knotted formations; slowness is made very slow. Therefore the general speed of the psychological interactions is reduced to a minimum, particularly on those emotional planes where speed is essential to aptness of expression. In moments when emotions have to be expressed or dealt with these people become 'tongue-tied', bewildered and 'lost for words.'

Where you find a hand with short fingers you have indications of high speeds, quick interactions, and rapid reactions. These high speeds are slowed slightly by the short fingers being knotted. As in the long fingers, this joint

development betrays an element of calculative contemplation which is so essential to constructive thinking.

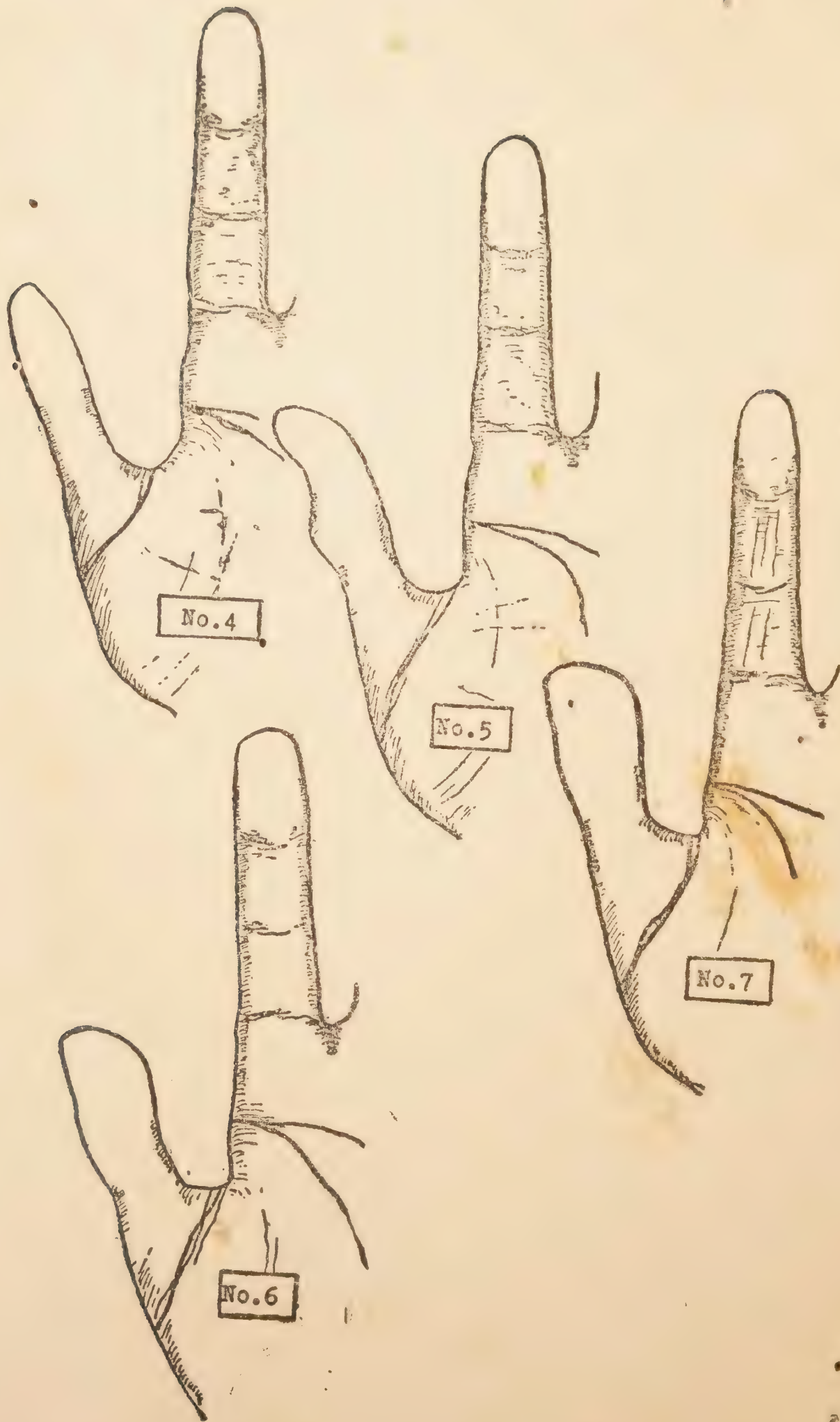
The Thumb

Whatever sort of diagrammatic picture we may ultimately find in the fingers, whether it is in balance or whether it is unbalanced, its effectiveness in producing success or disaster depends entirely on cohesion. The force that binds and holds these psychological factors in an effective 'wholeness' is will. A difficult force to define. Broadly, it is the ability to predetermine, to persist, and to act as an independent being. Will is the force that ensures the degree of cohesion of the varied psychological factors; it binds them into an effective unity for good or for evil. Its absence allows a psychological disintegration to take place that is definitely destructive of individual effectiveness.

Will has another duty; it keeps the complex psychological machinery working to a predetermined end, and does not allow that machinery to be disturbed or its force wasted by distractions. It binds and it guards.

As we shall see later, it is most important that this force should be under the strict control of reason. If it ever becomes a *blind* force it may produce a very dangerous effectiveness. But just at this stage of our investigations it is enough for us to be able to determine the degree of cohesion that is imparted by will. We can leave the details of its method of operation until later, when we shall have to consider this point with great care.

The strength of will is indicated by the formation of the top joint of the thumb. If this is thin, as in Figure 4, it betrays a weak will, the type of will without the power to exert any protective authority over the more turbulent psychological factors; it permits its authority to be ignored and the whims and fancies of these less reasonable and responsible factors are indulged. Such indulgence often resulting in psychological damage or material destruction. Where you find a supple thumb, as in Figure 5, it is a sure indication of a definite lacking of will. In these cases will



FIGURES 4, 5, 6 AND 7. TYPES OF THUMBS

4. Thin straight type of thumb. 5. Supple, or impulsive type of thumb.
6. Firm and determined type of thumb. 7. Obstinate type of thumb.

is not an established faculty at all, it is a faculty that operates through necessity. As a protective authority it does not exist at all; it operates only at the dictates of desire, need, or any of the more ephemeral emotions and passions.

The firm, thickish thumb, as in Figure 6, betrays a firm will. This is the sort of will that has the highest possible type of protective authority; its cohesiveness is determined by reason. It gives the highest possible effectiveness to the efficiencies of that individual. But if that top joint becomes a shade thicker, a shade rounder, as in Figure 7, then its authority is beyond dispute and it binds the whole into one effective mechanism; but its authority is so absolute that it produces a dangerous effectiveness. It is obstinate and devoid of rational reasoning, it is capable of compelling the individual to move slowly and surely to his own destruction, despite himself. This is the type of will that takes what it wants, but not always wanting what it takes; paradoxical but exact and true.

The Texture of the Skin

Emotions, thoughts, desires, the expressions of self in all its many facets, can be, like colours, crude and hard, coarse and vulgarly garish; or they can be of finer shade, soft and delicate. In considering the probable reactions of any set of psychological factors it is sometimes very important that we know in which of these shades of expressive tempo the individual is at ease. It is important to know if the natural tendency is to be coarse and crude; or refined and delicately appreciative of the subtle variations of human expressive tempo. We shall often find that upon this knowledge depends our judgement of probable reactions to given circumstances, and upon that judgement may rest our final and considered advice or opinion as to the best course of action that our subject should adopt.

To ascertain the tempo of emotional appreciation and expressiveness we must examine the texture of the skin. If this is thick and heavy the actual ridges of the skin being broad and heavy, while the actual consistency of the flesh

is hard, tending to be cold, you have every indication of a mind that is bound very closely to the physical, and the medium through which it effectively expresses its ideas, desires, hates, and loves is a physical medium. Its language is coarse, its gestures and movements are awkwardly direct; there is a complete lacking of any finesse. If the thumb is thick and heavy this tendency is even more intensified, because the cohesion of all the psychological factors is so close that the expressiveness of the individual is made more direct. There is less consideration for the feelings of others, for convention, for the rest of society or the unwritten laws of the social framework. Should society object to such a physical directness of expressiveness, as it very often does, then the subject becomes sullen and resentful. They think, and say, 'So I'm not good enough for you? I'm dirt, I'm inferior am I?' In dealing with such people it is very necessary to be tactful, which consists mainly in being both blind and deaf to their physical directness.

At the other end of the psychological spectrum we find the other extreme, the hand covered with a very fine and delicate skin, in which the actual ridges are thin, clear delicate lines. The consistency of the actual flesh should be firm, and not, as so many would imagine, soft. This firmness endows the subject with a real and instinctive refinement. These people hate the blatant, the coarse, and the vulgar; not because it might be an offence against good manners, but because it offends this personal sense of refinement, this sensitive appreciation of the softer shades and words of expressiveness. These people select their phraseology with care because they dislike hurting the finer feelings of other people; that would injure their own instinctive sensitivity. These people are not tied to the physical, in fact they often endeavour to express the physical with more spiritual symbols.

Should the skin texture be fine, but the consistency of the flesh soft, then this instinctive sensitivity becomes

curiously introverted, at times perverted. Always selfish, this soft consistency is the sign of self-indulgence; an indication of a love of luxury, comfort, and ease. These people always exhibit symptoms of an appreciative selfish sensuality. The 'spiritual' quality is curiously lacking, the senses become the centre of appreciation. As time flows by, and the senses become dulled by usage, sharper emotional stimulants are sought. If there is any lack of moral censorship, or any weakness in the moral fibre, then they may sink to amazing depths of depravity in their feverish search for emotional excitement.

The Life Line

We have decided to regard the human hand as a diagrammatic mirror, as we have already discovered that the actual relative composition of this revealing diagram is determined by the relative strengths of the various psychological factors, which are symbolized by various formations and markings found on, and in, the hand. The main psychological factors are symbolized by the actual lines of the hand.

A word of explanation is necessary here; many of the names used in this study are of astrological origin. It is probable that this study of the hand was born of the ancient science of astrology. The astrological significance of certain planetary influences was supposed to cause certain developments and markings to appear in the hand, and these were named with the actual names of the planets presumed to be their cause. Thus we find the Line of Apollo, the Line of Mars, the Mount of Jupiter, etc. In this modern scientific study we can still, for the matter of convenience, retain these labels, since they have now passed into common usage.

The first of these important telltale lines that claims our attention is the Life line. This line runs round the base of the thumb, from between the thumb and first finger towards the wrist, as A in Figure 8. From a purely psychological point of view this is relatively unimportant. Its type and formation betrays the strength, type, and force of the animating spirit (I use the word 'spirit' to

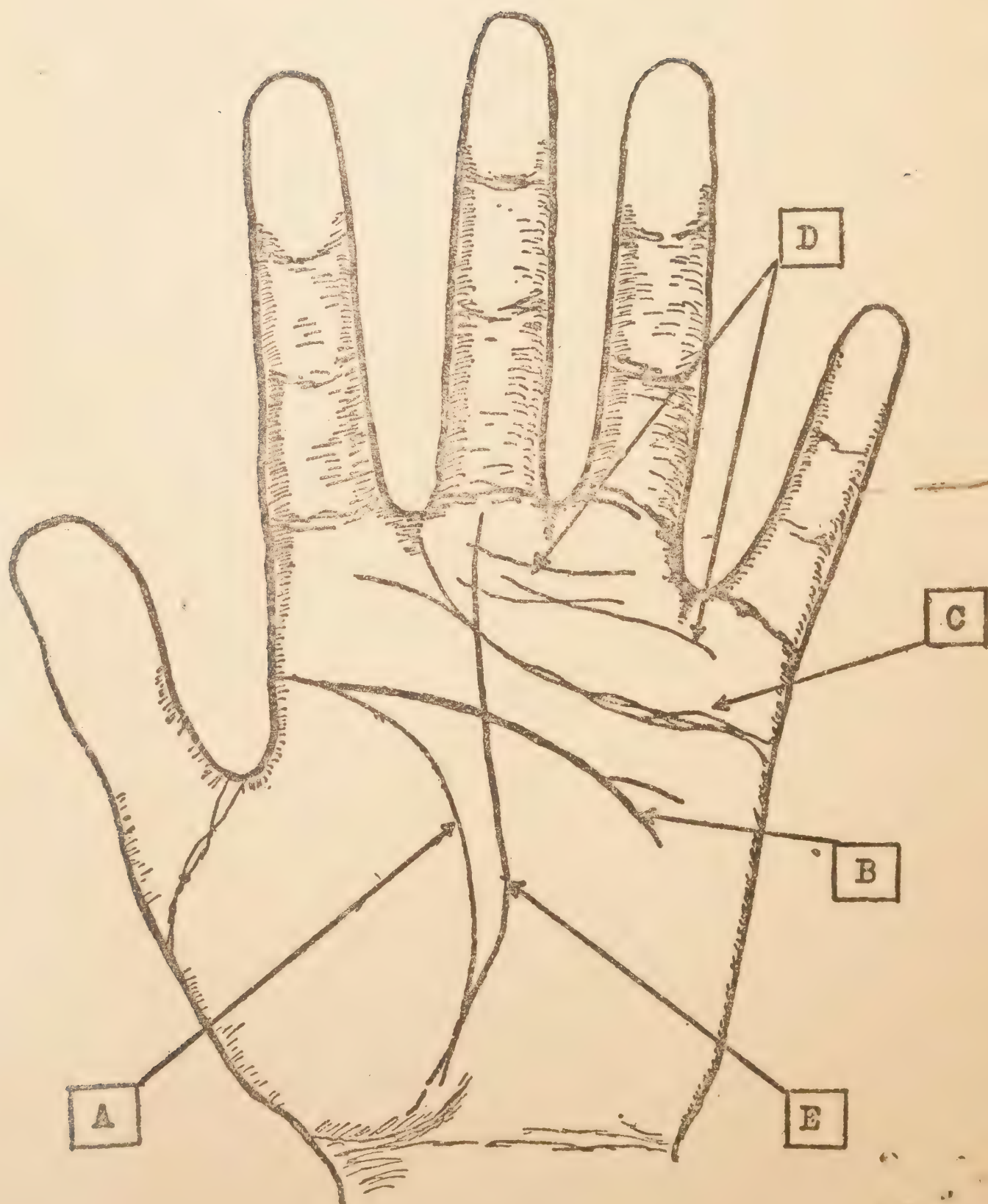


FIGURE 8. THE POSITION OF THE LINES OF THE HAND

A. Life line. B. Mental line. C. Heart line. D. Girdle of Venus. E. 'Fate' line.

define a little understood life-force). You will find that the activity, the efficiency, of all the other important psychological factors is very dependent on the strength and vital freshness of this force. When you find this Life line sweeping out well into the palmar surface as in Figure 8 it is a sign of an active, alert, and living 'spiritual' quality; the whole psychological picture becomes animated and vital.

And when you find a Life line which slopes close to the base of the thumb, so close that it restricts it and makes it narrow, as in Figure 9, it is then a sign that the 'spiritual' force is weak. In such cases you will find that the whole psychological composition is lacking in vital force, there exists a coldness, a lack of enthusiasm. The complicated interactions within the individual are stilted and slow, and the whole being is inhibited and hampered in all its many interests and activities by lack of an animating vital force.

You will often find, as you progress with these studies, that the same inhibitory effects are observed in those people who possess a more normal Life line, but one in which there are numbers of islanded formations or where the actual line is weak and frayed. These two formations betray beyond any doubt the existence of some form of ill health.

The Head Line

Perhaps the most important line to be found in the whole of the human hand is the Head or Mental line. This normally begins between the thumb and first finger and sweeps out across the palmar surface in a gentle downward curve. The formation of this normal (that is most frequent) type of Head line is marked B in Figure 8. So important and so far-reaching is the psychological significance of this particular formation that we must deal with it in greater detail a little later.

The Heart Line

The Heart line begins either just under the first finger or between the first finger and the second, that is its general beginning. It then runs out to the edge of the hand beneath

the little finger. The most common form is illustrated in Figure 8 (C). There have been many misconceptions as to the real value and meaning of this particular line. The most general misconception is that it betrays the success or otherwise of our love affairs. I am afraid that those of you who either accept this as being true, or who hope that it may be true, are doomed to disappointment. This line betrays the type of affection that we have to bestow, and that is also an indication of the type that we may be searching for all unknowingly. Affection is one of the primary 'wants', an essential necessity, to most of us. A human life devoid of all affection is a poor thing indeed, an incomplete thing and inefficient and a destructive thing. In so many human beings this essential 'want' is so strong an urge that the search for its focus of satisfaction becomes so much a matter of urgency, that it may become diverted from its natural course. Its satisfaction may be sought in queer places, with queer people. The formation of this line is of the utmost importance in itself, ~~but it~~ becomes even more important when considered in relation to the Head line.

The Heart line betrays not only the mental, or spiritual type of affection that we desire, but it also betrays in its formation the type of physical demonstration that it requires for its satisfaction. It betrays the innate sexual tendencies and desires. Sex has been said to be the strongest of human needs, the paramount human desire. That, in my opinion, is not quite true. Many of my contemporaries have been misled by its apparently purely physical sphere of activity. This line deals with the emotional aspect of human composition, therefore, it is the symbol of the basic mental or spiritual origin of all its physical demonstrations. These mental counterparts are just as important as the more obvious physical aspects.

The Girdle of Venus

You will find marked across the base of the fingers on the upper portion of the palmar surface, just above the Heart line, a formation of curved lines. This may consist

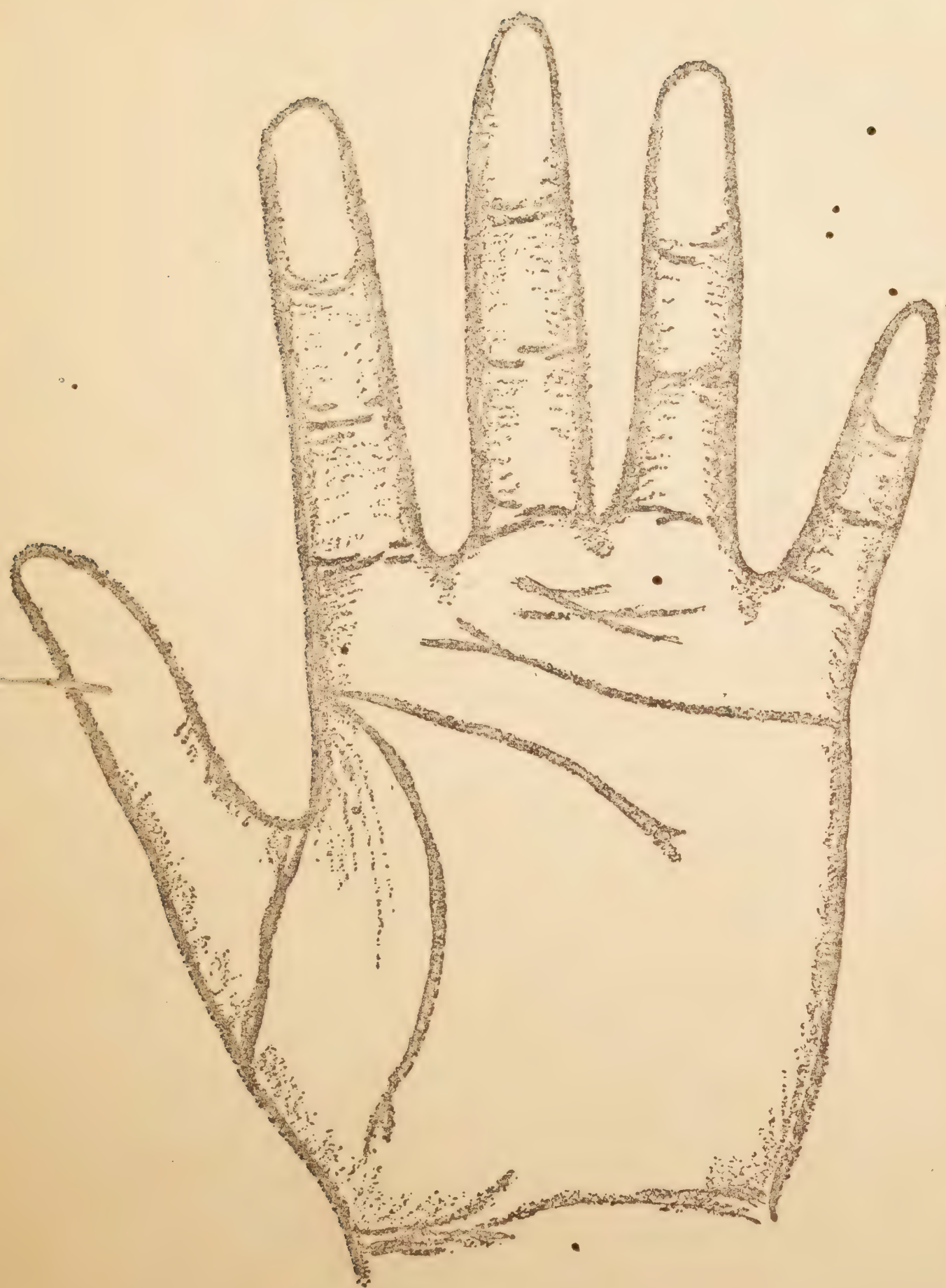


FIGURE 9. RESTRICTED LIFE OF VITAL FORCE

In Figure 8 (A) the Life line sweeps well out on to the palmar surface. This indicates strong vital energy. In the above drawing the Life line is restrictive, and appears to be held to the base of the thumb. This type of formation betrays a lacking of vital nervous energy, a lacking of 'animal spirits'.

of one or two clear thin lines, or it may be composed of six or seven tangled lines. The general type is illustrated in Figure 8 (D). This formation is known by the rather flamboyant title, the Girdle of Venus. The very title gives a clue to the misconceptions and erroneous interpretations that have for many centuries been built around this formation. It suggests amorous diversity, a ready promiscuity. But my observations during the last ten or twelve years prove that this is not actually true. This formation merely betrays the degree of emotional sensitivity, and it is much better to have some shadow of such a formation in the hand than to be entirely devoid of any such marking. So much joy, so much pleasure and kindly appreciation, is missed by those who lack emotional sensitivity. It may tend to sharpen the shades of life; it does tend to accentuate the shadow of sorrow, but it gives an added brightness to the sunshine of joy. It has been said that to live one must experience; no experience is complete without an emotional appreciation. Emotional appreciation involves what we call 'feeling deeply'; and how can you feel deeply if there is no emotional sensitivity to plumb the sea of experience? The actual degree of the emotional sensitivity is gauged by the manner in which this 'girdle' is marked across the 'mounts' of the hand. The fleshy pads at the bases of the fingers are known as 'Mounts'; even these have a certain significance, and they have been dealt with in my previous book, *The Hand of Man*.

Where this 'girdle' is formed of one or two clear lines it indicates general human sensitivity. Where it is formed of six or seven broken lines, or is a tangled mass of lines, then it indicates a state of emotional hypersensitivity; such a formation betrays a too ready aptness to respond to emotional stimulation of all kinds.

The Fate Line

It will not be out of place to say a word or two about that very much doubted and much discussed 'Fate' line. The 'Fate' line is the line which runs up the centre of the hand from the wrist to the base of the second finger. The

general formation is a line which begins tied to the Life line, as E in Figure 8. But it often begins independently in the centre of the hand near the wrist, or from the Mount of Luna, which is the fleshy pad at the base of the palmar surface, on the outer edge of the hand. This is the line from which all the prophets draw their conclusions and upon which the fortune-tellers base their prognostications. How right they may be, or how wrong they may be, is of no interest to us. What does interest us is, to what extent can this line be depended upon to furnish us with a clue to the probabilities of the unshaped future? Can we examine a straight unbroken 'Fate' line and from that say, without danger of error, 'Your life will be a straight unbroken path, a path of safety and success'? I must mention here this curious fact, curious but rather illuminating. In the hands of those whose work is of such a nature that they have nothing to fear from the future, whose work shelters them from the probabilities of any unpleasant vicissitudes to which we more ordinary mortals are exposed, we often find that this Fate line is a clear unbroken line. Are we then on that evidence, to assume that such a formation of this line means both success and happiness? 'Are we to assume that such a conclusion is verified when we find in the hand of a man or woman whose life has been one of change and uncertainty a 'Fate' line that is thin and broken? It is believed that a break in this line indicates change, and that if the line is thin and pale uncertainty dominates the whole material aspect of the life.

I am afraid that there must be a fluttering in the caves of the fortune-tellers and some anxiety in the tents of the seers who live on the marvellous credulity of human nature. Scientific observations have proved that this much discussed line is no sure guide of itself, it is merely an index, a sort of gauge of personal progression and a thermometer which registers the warmth of our ambitions. No, I am afraid that those who believe that the predicting of probable human destiny is as easy as that are doomed to bitter disappointment. Human beings are complex creatures; the lives they live are even more complicated, and the assessing

of individual happiness and success is a much more difficult business than can be worked out by a careful examination of this one line alone.

The happiness of any human individual is not assured by the acquisition of any one thing, nor by the possession of any particular possession. If you held a secure post in the Government at, say, three thousand a year, with a pension at sixty years of age, this alone does not ensure your happiness. And I am not considering all those other things that might detract from the peace and happiness that such a position and salary might give; such as the ill health of your wife, the death of your son, or the seduction of your daughter. Considering this one fact alone in connection with you alone as an individual, it does not assure your happiness; at most it can only be a contributing factor. An important factor maybe, but it does not alone create your happiness. It can be a foundation, but it will never be the whole building.

The sooner we destroy that preconceived idea of a mysterious origin of this 'Fate' line the better. We live in a more enlightened age, and although we may still believe in miracles we must laugh at necromancy and all its silly trappings. This idea of a mysterious and occult 'something' in connection with 'Fate' and the human hand has enjoyed a long innings. Modern science has bowled it out at last. It will take some time for this newer and more accurate conception of human destiny to sink into the minds of the majority of people. This study has received more than its fair share of adverse criticism, and the greater part of this criticism has been directly aimed at this superstitious aspect.

We shall find that this 'Fate' line is important, very important, and that it can throw a very illuminating light on the more material aspect of human destiny. But it is much more complicated and involved, than we have in the past been led to believe. The formation of this much discussed line betrays the trend of the life, but only because it betrays the existence of some deep-seated defects or



FIGURE 10. THE 'VISION METER'

The space that is found between the Heart and Mental lines betrays the general mental attitude of the individual to life. If this is narrow, as in this case, that attitude is restricted and personal; these people find it very difficult to think 'impersonally'. The indication of a mental attitude that predisposes to introspective processes.

some outstanding abilities and qualities. The 'Fate' line is the reflection of the whole; it is formed by the involved sequences of a series of actions that have been born deep in the complicated psychological interactions. That fact touches the very essence of life itself. From those interactions of the whole diagrammatic psychological picture there is evolved one line, one sign which betrays the degree of personal satisfaction of the individual with the material results, or the results as expressed in the material external sphere in which he exists.

That does not mean that we can measure worldly success from this line by worldly standards. On the contrary, it is all the time a purely personal standard. It betrays personal satisfaction with these sequences and results, and often, as we shall find, these are not in accord with worldly standards. This line merely betrays the results of the impingement of external circumstances on internal conditions and concepts.

'The Vision Meter'

Finally, to complete the naming of the major materials from which we must build our diagrammatic picture, there exists in most human hands a space between the two lines of Head and Heart. This I shall term 'the vision meter.' This is to be seen in Figure 10. In this figure the space between these two lines is narrow, an important fact. Whenever this space is narrow it does not mean, as so many writers on this subject have stated, that the individual is narrow-minded. Far from it, very often. But it does mean that the personal and individual perceptive faculty is restricted. That produces a narrow-mindedness rather different from the generally accepted interpretation of the phrase; these people are 'narrow-minded' in as much as they think in personal terms all the time. They may not have any objection to contravening convention, they are not necessarily emotionally inhibited, but they are limited to their own point of view. These people find it extremely difficult to think in *impersonal* terms, and that is a very important fact. The inability to be, at times, impersonal

restricts the whole diagrammatic picture and makes all its functions, efforts, and activities personal and selfish.

Where this space is wide it is an indication of a breadth of vision, a mind that can be impersonal, a mind that is able to appreciate and understand the opinions of others. This widened space between the Head and Heart lines gives a wider effectiveness to the operations of the whole diagrammatic picture, it is the sign of a less limited field of understanding. 'Perhaps it would be more accurate to say, 'a greater willingness to understand' is indicated by this formation.

By this time you should have a fairly good idea of the material from which we are to draw vital conclusions, and by which we shall be enabled to make our detailed analysis of this very complicated living thing—the human being. While we are able by means of this geography of the hand to find our way about, and shall be able to fill in the main sections of the diagrammatic picture, many of the formations that determine its intricate workings have not yet been considered. But unless you have an elementary knowledge of any subject you cannot hope to be able to master its more intricate details or apply your knowledge with satisfactory accuracy and beneficial results in practice. In this study of the profound workings of the human entity we are dealing with a subject in which it is dangerous to become dogmatic. We are, in these preliminary observations, merely laying down the foundations upon which to build a more imposing superstructure of quick and detailed accuracy, of understanding and analysis.

Many will say, 'Why so much trouble over a hand? Surely we could get similar results by easier methods?' I have already endeavoured to point out to you that easier methods, methods that are easier for us, are not so effective in helping those who seek our aid. The more orthodox methods of psychological procedure are becoming rule-of-thumb methods. They are becoming complicated mixtures of abstract theory and practical fallacy. Tests have been devised to test quickness and industrial adaptability. And

is that all a child is born for, to become an 'efficient cog in an industrial machine? Just because the poet can solve a simple riddle, in words or words, in double quick time, is he to be set to packing and sorting for the rest of his life? Is the child or young woman with the quick fingers and the ready brain to be set to work in a factory, despite any consideration of health factors?

No, as ever in the bitter history of this world, until we learn to progress by broadening our concepts, and above all to take trouble and personal interest in those who seek our aid, we shall fall back again and again into the error of seeking always the easiest way. And that is too often a slipshod, careless, take-it-or-leave-it sort of way. As soon as there is a protest made up goes the cry, 'Time is money,' but every one overlooks the fact that time is life, and you can't buy life.

I am writing these words when the world is racked with anxiety; when all the peoples of the world are wondering what will happen and how it may end. Whatever may happen, we must continue quietly to garner knowledge, and particularly such knowledge as will help us to build a better world and a safer one. And this study of the human hand is such a knowledge, it will help us to establish understanding and tolerance. I believe that it will answer the cry of Tennyson,

*... the world is dark with griefs and graves,
So dark that men cry out against the Heavens.
Who knows but that the darkness is in man?*

The Basic Factors of Human Characters

LIFE on this tiny planet of ours assumes a bewildering variety of form. An examination of these life forms reveals the fact that each individual form acts in a characteristic manner. In the simple and primitive forms it is an instinctive characteristic action that is common to all similar forms. But as we gradually ascend the scale of living things we observe a gradual increase in 'individuality'. The urges and forces that control action become more complicated as the life form becomes more developed, until we come to Man.

In man we find the greatest diversity of characteristic action; again, our observations reveal further diversity and less conformity to the collective instinctive characteristic actions of the type. We find in man a very wide divergence of characteristic tastes; even with such simple necessities of life as food or sex there is marked variation. The orthodox psychologists have listed, with tedious thoroughness, the primary 'wants' of ordinary mortals. They have indexed the originating instinct and outlined the symptomatic sensations that accompany them. While such tabulations are useful in a general way, as we shall find, they are not very helpful when dealing with individuals. Generalizations are dangerous things when applied to such a complex form of life as the human being. There exists such an endless range of complicated reactional processes that if we base our diagnostic analysis on any generalization it will lead us into error. Particularly when we are dealing with any of those more developed, and by that I do not mean 'more educated', humans, it is very unwise to assume any special reactional result or characteristic

conduct based on the results of any generalized survey of the whole human race. The more highly developed the individual the less likely is he to conform to any previously established generalizations of probable conduct.

In estimating the variant qualities and the manner in which the various psychological factors interact in our diagrammatic picture, it will be necessary for us to ascertain the type and strength of the individual basic factors. These 'basic factors' are those inherited qualities, characteristic tendencies, and emotional reactions upon which individual character is founded. These inherited factors are not affected by time, they persist and survive all experience, although the method by which they are expressed, and the way in which they are expressed, is often shaped and moulded by experience and circumstance.

Nearly forty years ago a Mr. Edward Henry, afterwards Sir Edward, came from India to become an Assistant Commissioner of Police at New Scotland Yard. For many years Henry had been studying those curious patterns found in the skin ridges on the tips of the fingers. He had proved that these patterns were individual seals, the intimate and private symbol of the individual. The pattern apparently was never reproduced in any other living being. This fact impressed Henry. He continued his observations, he checked and re-checked his discovery. He finally decided that here was a natural means by which identification of individuals could be established, with no possibility of error. He devised a system of classification of these finger patterns, known now as 'finger-prints', that made it possible to use his very valuable discovery in a practical way. The result is common knowledge. The system was adopted by police departments all over the world, and has been, from time to time, improved by those who followed. The most important contribution that has been made to this system of identification since Sir Edward's day was made by Mr. H. Battley, at one time Chief Inspector in Charge of the Finger-print Bureau at New Scotland Yard, who perfected a system whereby it is possible to classify a single finger-

print for purposes of identification. As valuable and as important as this aspect of finger-prints may be as a means of identification, it does not affect our study. We are not concerned with identification of individuals but of the more elusive forces and factors that govern and control them. We, in this study, have no desire to identify criminals, but we are interested in the things, forces, or circumstances that made them criminals.

The wider and, in my opinion, the far more important significance of finger-prints has so far been completely overlooked. It is the old story of one fact having many aspects of important significance; but we often only see that particular significance that interests us. If you are hungry you are interested in a sharp knife with which to cut your food; but if you are bent on murder the knife assumes an entirely different significance. And that is true of so many things in this world. Therefore, in the hands of people interested in catching criminals this remarkable system of identification was a most important weapon. It fulfilled a definite need of a definite science. Its probable value to other sciences was no concern of those whose job it was to protect society from the outlaws and the parasites who preyed on it.

I have spent a great deal of time, and not a little thought, pondering on this vital fact—that all finger patterns vary! Why?

Following the guiding dictum that all things have a cause, that there must exist somewhere a very definite and logical reason for the existence of any material form, I began to search for the reason for the existence of these ridge patterns. It was not enough to accept the indisputable fact that a finger-print is a personal, intimate, and individual thing.

After a long period of observation and a great deal of detailed work, I was forced to the conclusion that these ridge patterns possess a vital psychological significance. I came to the conclusion that there is little doubt that they betray certain inherited basic psychological factors upon

which individual character is founded, and which determine the type of complex processes that guide individual human activities. Having made many elaborate and involved tests of this theory, I now have no doubt that these ridge patterns are unconsciously formed by the forces that determine the actual elasticity of our diagrammatic picture. They mark, or determine, the boundaries of individual emotional responsiveness. There is no shadow of doubt that a great deal of psychological data can be deduced from these finger-print designs alone.

Being concerned with psychological compositions rather than with identification, we can disregard the intricate details of finger-print construction. We are concerned with the type of finger-print pattern, rather than its detailed construction: it is the type that betrays the important, basic psychological factors. And while there is an endless variety of finger-print constructions, there are only five types of prints. This fact gives us enough to think about, particularly when we find that the fingers of the two hands of a subject may each bear a muster of types. The fingers of a subject may all bear the same type of pattern, or they may be mixed in all sorts of odd ways. But if we apply our principles of logical deduction, there can be no danger of error.

It is most important that you work from imprints of the hand and not from the actual hand itself. The reason for this is obvious. There are so many details to be considered and observed, that it is practically impossible to see them all clearly with the naked eye, or even with a strong glass, in the actual flesh. But in an imprint the patterns and all the detailed markings, even the malformation in the actual ridges of the skin in the palmar surface of the hand, become clearly discernible.

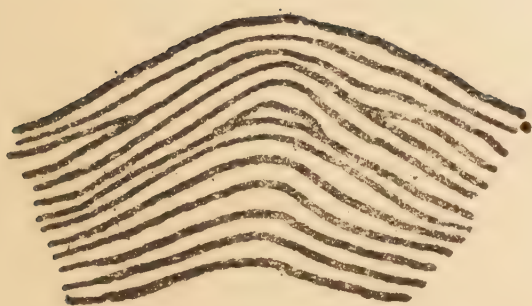
The first type of finger-print for our consideration is the loop type. You will observe in Figure II that the apex, or core, of the pattern is a sloping loop. This may run from left to right or right to left. This type of pattern betrays a very high degree of mental and emotional elasticity. It betrays a ready responsiveness to environment



Loop



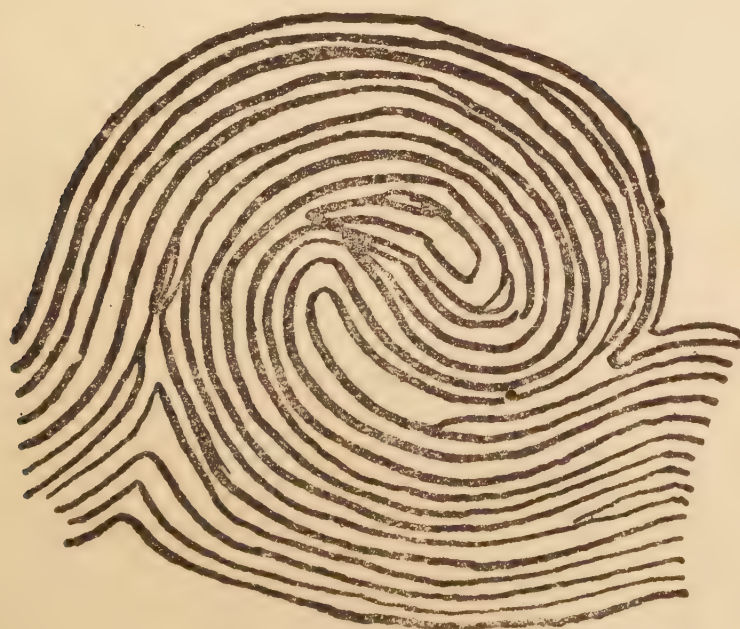
Tented Arch



Arched



Whorl



Composite

FIGURE 11. TYPES OF FINGER-PRINT PATTERNS

and to emotion. It indicates a definite versatility, an assimilative mind plus the necessary emotional adaptability to enable the subject to 'tune in' to other avenues of thought. It also tends to produce a weakness—a lacking of concentration. Any subject in whose hands all the fingers bear this pattern must be particularly careful to control emotional impulse by avoiding distracting environments, or the company of people who may cause a wide diversity of interest, active interest, to be started. Such diversities of interests can be most destructive to individual efficiency, and weaken individual effectiveness.

The second type is the tented-arch type. In this (Figure II) you will notice that the central core or apex is perpendicular, something like the central pole of a tent, with the ridges flowing over it like the canvas. The loop type, being connected as it is with adaptability and versatility, is always found on hands that betray some degrees of sensitivity. But our tented arch type betrays an even higher degree of nervous sensitivity. These people always possess a nervous system that is sensitive and 'highly strung'; a nervous system that is rather too readily responsive to emotional stimulation. This is the seal of the artist. Not the actual creative artist, the practical productive artist, but the person who appreciates art. Generally these people are particularly fond of music, they seem to be particularly susceptible to the vibratory influences of sound. For this very reason they should live in quiet surroundings. In keeping with such a high degree of emotional sensitivity they are often very idealistic; they are so very liable to expect too much of people, and even of life itself. Those who possess this type of pattern on their finger-tips live finely attuned to all vibratory pulses, they are restless and terribly anxious to live. By that I mean that they are so anxious to experience, to learn, and to understand, they want to gain something from life; they are never too sure, however, what it is that they do want. This type of pattern gives the highest degree of elasticity on the emotional plane, it can even become

fluid rather than elastic. That is their danger, emotional impulse destroying all directional effort.

The third type is known as the arched type. In this pattern the apex flows across the finger like the lines of a little hump-backed hill. The central core is not at all well defined, as you will see in Figure II. The people whose fingers bear this pattern possess a dominative tendency, and are apt to be secretive and self-contained. I have found that very often this pattern exists on the hands of those who are slightly bewildered, uncertain, and hesitant. The reason for this is an emotionally repressive element which appears to operate as a defensive mechanism that is instinctive, or inherited, but which is nevertheless destructive, as it exerts an inhibitory effect. The actual lines in the hands of these people are slightly thicker and slightly deeper than is generally the case with the two previous types. This repressive, self-contained tendency often produces an accentuation of the normal will-power as expressed by the formation of the thumb to the extent that it will cause the subject to be obstinate and rather mulish. Particularly is this the case when these people are faced with any opposition that they do not understand. They are naturally suspicious of anything that is beyond their comprehension, they become resentful; not of those who pretend or possess a greater knowledge than themselves, but actually of the fact that they do lack this understanding. They are actually resentful of their own shortcomings, their own restrictions and deficiencies, and these instinctive defensive mechanisms cause them to be obstinate and awkward.

The fourth type is the whorl, and as is clearly observable in the drawing in Figure II, its apex is formed by a circular whorl. This type is perhaps the most important of all, as it betrays a definite independence of both thought and action. This pattern can always be connected with originality of thought. Its degree of elasticity is restricted by its mental horizon; in the emotional sphere it possesses very little elasticity, as the emotional composition is strictly

governed by the mind and calculative processes. I have always found where this pattern exists that there is a definitely secretive element, and it is most difficult to get these people to discuss their plans or themselves; they think much more than they talk. It is not that they find difficulty in expressing their ideas—often they are fluent and very concise—but they possess an instinctive suspicion of their fellows. These people, of all the types, are the least tied by convention. Many of you may dispute this statement because the apparent material facts often appear to confirm a healthy regard for convention, law and order. But they are conventional just as long as it suits them to be so; the moment convention tends to interfere with personal desire or ambition, then from that moment they quietly disregard its restrictions. You will find that some of your most interesting and involved cases bear this whorl pattern on their finger-tips.

The fifth and final type is the composite type. This pattern is formed by two cores or apexes, running in looped formation in inverse directions, as is shown in Figure II. This is the sign of the practical, material mind, the symbol of the earth and an understanding of earthly things. As life is not completely rounded by such a practical concept, there is always produced some mental muddle. These people appear to find it very difficult to assimilate or understand any theoretical abstraction. Unless they are able to bring the thing, fact, or theory into the sphere of the provable and the material, it remains a sort of dim annoyance. They feel that they should be able to understand this thing that seems so clear to every one else, and while they often say that they understand, it is not really true. The result is that they are nearly always in a mental muddle; they live mentally in a half-light. Being so closely confined to the practical and the material sphere, they are naturally generally clever with their hands. They can construct and make things, they can be successful in practical business. But they are difficult to live with; and they are vaguely resentful of marriage. Feeling, or subconsciously knowing, that their minds are subject to this curious res-

triction of understanding, they are defensively resentful. They express this resentment by their general critical attitude, by finding fault and grumbling. In spite of the fact that they are practical they invariably get their lives in a tangle. There is a continual war between the practical material concepts, which are so real to these people, and the more nebulous and unpractical emotional urges, which they feel but do not understand. This composite type of finger-print is the symbol of a marked lack of mental elasticity, it is the sign of restriction.

While these ridge patterns are so useful in the psychological field they can also be very helpful in the pathological and diagnostic fields. I have found that parallel with certain mental or emotional states there exist certain chemical conditions of the body created by these conditions of the psyche which predispose to definite types of pathological processes. As you will find, these patterns will often supply the clue to some obscure mental process, or the cause of some faulty chemical condition of the body.

The table on page 70 should be useful to the student for ready reference.

These basic psychological factors determine the elasticity of the individual diagrammatic picture, and supply important information as to the manner of its action within these psychological boundaries. These finger-print patterns supply us with the necessary 'background,' the information as to type of psychological motive power.

It is not always possible to ascertain with ease the permanent operative factor, because it is not always that we find two hands of which all the fingers bear the same pattern. In fact, the general rule is that there are various types mixed on the two hands. This brings us to a complication that we must deal with by deductive logic. As I have stated before, human beings are complex things, and in that fact we find the major fascination of our study.

A great deal has been written about the hand from time to time, much of it obviously to please a rather credulous public. The desire of the credulous to find a guide to per-

SECRETS OF HAND READING

THE PSYCHOLOGICAL AND DIAGNOSTIC SIGNIFICANCE OF FINGER-PRINTS

<i>Type of Fingerprint</i>	<i>Psychological Significance</i>	<i>Predisposition</i>
Plain type	Great mental and emotional elasticity. Adaptable and versatile. Emotionally responsive.	Nerve trouble, digestive weakness, and faulty heart conditions.
Tented-arch type	Sensitive and emotional. Artistic and idealistic. High degree of elasticity on the emotional plane. Impulsive tendency.	'Highly strung' nervous system. Nerve disorders.
Arched type	Secretive in self-defence. Repressive Emotional element. Suspicious.	Digestive weakness, ulcerations, and all faulty blood conditions. Marked tendency to infections and malignant conditions.
Whorl type	Independent and very individualistic. Secretive by reason of disregard of others. Degree of elasticity is self-determined.	Nervous digestive action. Heart disease or faulty heart action. Nerve troubles.
Composite type	Practical and possessing a material mind. Repressive, critical, and resentful. Lack of elasticity.	Fatty conditions. General toxic conditions. Mental troubles. Malignant conditions.

sonal safety by some miraculous and mysterious means has resulted in a lot of nonsense being written to pander to this very human weakness. One of the most important lines in the palm has received its full share of occult significance, and that is the Head, or Mental, line. I say again, as I have said so often before, that there is no occult significance in the human hand; unless you like to endow ~~any~~ natural processes with such a mysterious significance. The formation of a Head line in your hand is no more an occult event than is the development of a rash in chicken-pox.

This important line betrays the scope of the mind; its formation indicates the sphere wherein the mind can operate efficiently and with complete understanding. How the mind operates in its own particular sphere is determined by the directional impulses betrayed in the patterns on the finger-tips.

The efficient working of any force is largely dependent upon its being focused, consistently and indivisibly, towards a definite purpose. That applies also to human activities, particularly mental activities. The ability to be directionally persistent is termed concentration. The degree of concentrative ability is determined by will. Therefore, when we consider individual mental ability, in any sphere, we must bear in mind the formation of the thumb.

The top joint of the thumb enables us to fill in the space that we may allocate to will in our diagrammatic picture. So, with this fact in mind, we can make a more detailed study of this all-important Mental line. As you will be aware, if you are to be appreciated and understood in your ordinary social activities you must speak in understandable terms. You must think within the mental sphere of the individual you are addressing, and your expression of those ideas must be sent to him in words that he will understand. This ability involves a certain mental adaptability, based on a ready perception of the extent of your friend's ability to 'understand'. In this exact study this ability to determine the sphere of individual mental activity is of vital

importance; it may supply the answer to many questions and solve not a few mysteries.

It can be accepted as a definite principle, to which there are no exceptions, that the straighter this Mental line across the hand, the greater the calculative power of the mind. This straight Mental line betrays a definite appreciation of the practical and the material, it is the type of mind that deals with the things it can appreciate through the mediation of the senses. It is logical and is closely bound to the facts as they are now, not as they may be, or even as they might have been; it is the type of mind that frames laws, designs engines, and builds bridges. It has no use for nebulous theories, it deals with this world and the things that exist here and now.

The greater the downward curve of the Mental line the greater the degree of imagination. The Mental line that is marked in a gentle downward curve is the symbol of the mind that possesses the power to visualize possibilities based on known fact. It is the type of mind that is able to appreciate developments in the practical sphere that are, at the moment, beyond realization in the practical sphere. It has the ability to foresee, and to work back from an imaginative concept to a practical reality.

Where this line dips down too deeply, that is, where it dips down on to the actual Mount of Luna near the wrist, it is then an indication of an extension of the imaginative to beyond imagination, into the realms of fantasy; the mind that can reach out beyond all practical concepts, beyond all possibility of any probability of practical realization, and so create a world of its own, which it is capable of peopling from the same source.

As in the case of light, the human mind can be broken up into a spectrum. The various vibratory rates of light give various colours within various vibratory wave-length; the human mind in its various fields, or spheres, of understanding and comprehension gives various but definite reactions to any given circumstances. Thus the vibratory rate of light determines its colour, and the sphere of under-

standing in the human being determines its reactions. To illustrate this further; two men see a city or an accident. Both see different angles of the same sight, mentally. One may see in the city its factories and its prosperity, in the accident the foolish carelessness of the injured man. The other may see only the bright cafes and the dark dull slums of the city; and in the case of the accident the tragedy of a maimed man, or a home deprived of its breadwinner. Both observers are intelligent, thinking human beings, but each is viewing the same scenes but from an entirely different mental plane.

It is these mental planes that determine our reactional processes, and all unconsciously predetermine the particular group to which we ultimately attach ourselves. It is quite possible that a person, by virtue of a wide mental sphere of understanding, may belong to two or three different groups; that is adaptability, and is created by mental elasticity. However great this adaptability may be it is quite impossible to belong naturally to all groups. Human society is composed of many groups, each group distinct and different from the other. In all groups each member is affected by the 'group instinct,' which is actually the idea possessed by the individual that his safety depends on the security of the group. Safety is a natural, primitive want; and the idea of collective security has grown from the time when man had to band his family life into a tribe life. Tribes grew to nations. The time may come when nations will grow to a brotherhood.

The developments of the group depend on the development of the more advanced individual members. These advanced members, who are the more mentally and spiritually adult members, tend to have less regard for the idea of safety and security secured by membership to their particular group. The rest, finding that they are being quietly disregarded, take more notice of those who disregard them, and these mature individuals become the leaders. This process takes place only in the larger and more important groups, and not in the groups of those of lesser ambition and smaller outlook—the suburban groups,

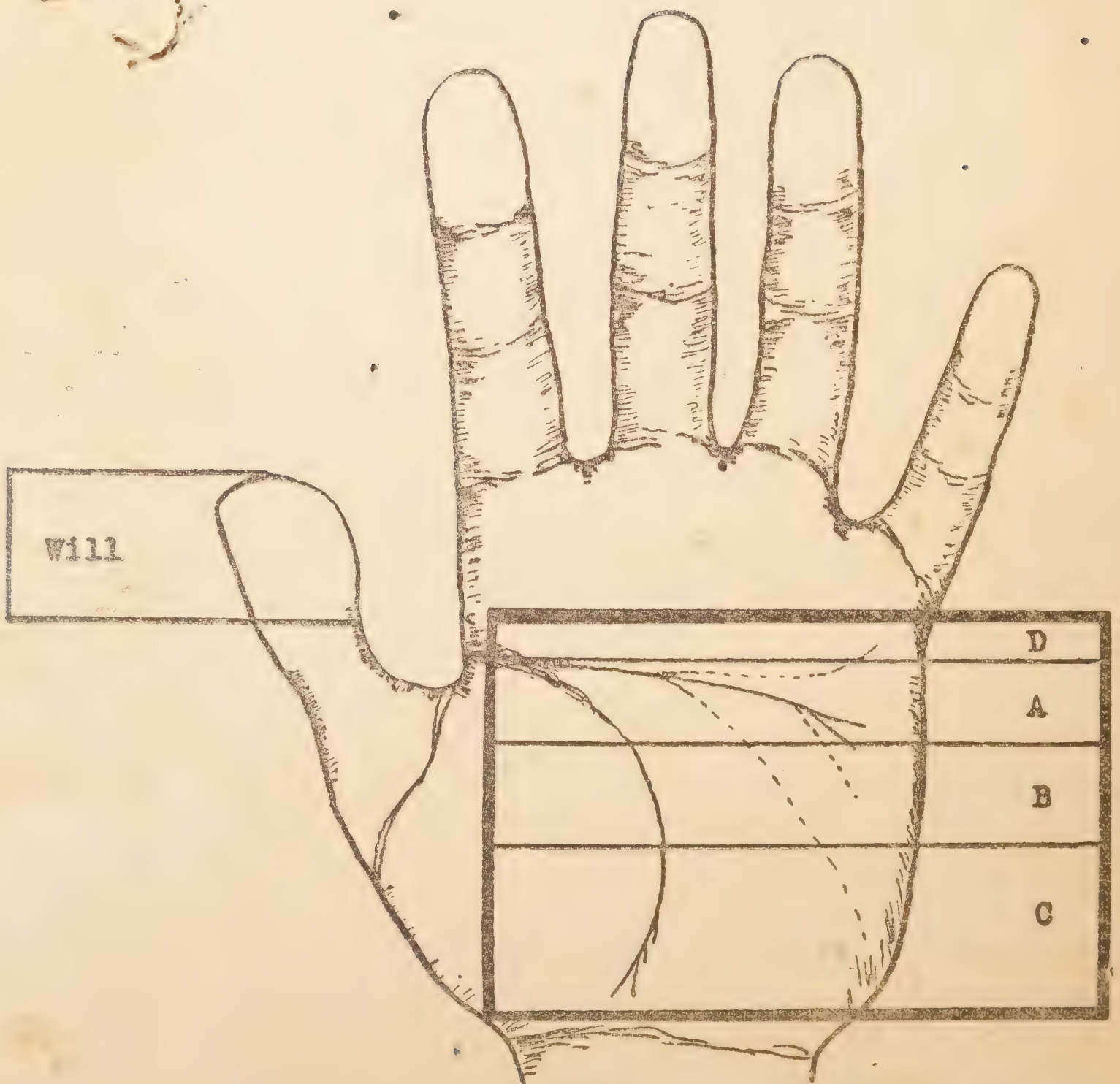


FIGURE 12. LONGITUDINAL MENTAL SPHERES

These sections indicate the degrees of mental understanding and the extensions of mental appreciations. They indicate the practical (A), the balance between the practical and the imaginative (B), and the purely imaginative (C). Section D indicates the exaggeration of A, the practical, to the miserly.

the money-making groups, the political groups or the smart-set groups of bored, empty, idle creatures.

In Figure 12 I have charted the various spheres of mental activity and understanding, and it is upon these that we must base our final judgments. Each section represents a definite sphere of mental activity; the whole is the actual range of the mental spectrum which enables us to add vital data to the diagrammatic picture we are building. In making a definite measurement of these individual mental abilities we may be permitted to borrow the terms 'longitude' and 'latitude', for we shall find that they are most apt.

The longitude is gauged by the length of the Head or Mental line, and this determines the degree of perception or vision of that mind within its own particular scope. So to give us a more perfect picture of this system of measurement we must use another diagram, Figure 13, which is representative of the latitudinal scope of mental understanding and activity.

In our charting of individual mental abilities and the discovering of mental disabilities, which are just as important, we must first deal with the longitudinal aspect. In Figure 12 you will observe that the sections marked across the palmar surface are labelled A, B, C, and D.

The section labelled A represents the normal practical and materialistic perceptive qualities of mind. The Mental line that runs in a straight line across the palmar surface belongs to the brain, by which it is unconsciously produced, that is only able to understand the things that can be perceived, tested, and dealt with through the mediation of the senses. This type of Mental line predetermines our attachment to a very practical group. One of the groups interested in money and business, banking, engineering, bridge-building, and the like.

The Mental line ending in a small forked formation, such as the first line shown in this drawing, indicates that while the major mental tendencies are practical, and are closely concerned with the mundane, there exists some elasticity of the mind which will allow it to contemplate probabilities. This formation indicates the ability to visualize possibilities

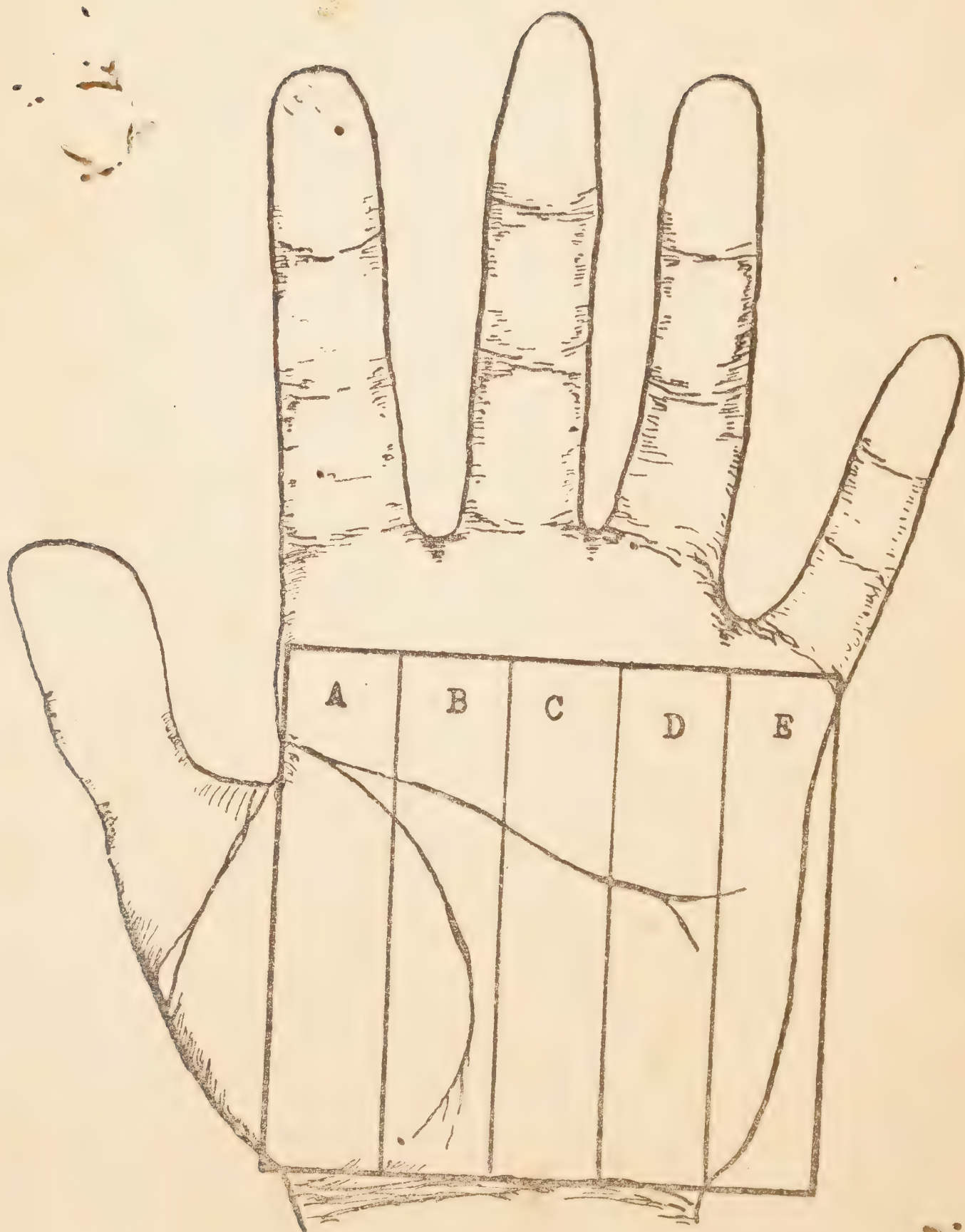


FIGURE 13. DEGREES OF MENTAL LATITUDE

This diagram illustrates the breadth of understanding, and by using this method of measurement, in conjunction with longitudinal indications, a very accurate picture of mental scope can be obtained.

but such possibilities must still be closely within the realm of the practical and the possible; they must be based on actual reality or fact. Thus this formation betrays not only an able and workable longitude, but also the acquisition of a helpful degree of latitude. This is particularly true when the lower line of the fork just enters the section marked B.

The Mental line that runs down into section B is symbolic of the imaginative mind; it is illustrated by the dotted line. These people have a vivid imagination, but that does not necessarily mean that they 'live in their imaginations', nor that their imaginative visualizations are out of actual focus with probable realities. But it does mean that they will often neglect present practical realities to waste time in idle, and generally pleasing, contemplation of possible developments. This type of Mental line betrays a much wider scope of understanding, and endows the subject with a greater mental and emotional elasticity, than the preceding types. It is symbolic of a greater adaptability.

This type is much more efficient if it possesses a forked formation at its end, providing the lower line of the fork does not run down into section C. Where the lower line of the fork is confined to section B it is then an indication of balance of the ability to understand and assimilate practical realities, and yet to be able to visualize the more nebulous and abstract problems and probabilities that so often trouble the questing human mind. Those people who have such a formation of this Mental line marked across their palms possess a mind with the greatest possible *effective* degrees of both longitude and latitude.

The third type of formation is found in that Mental line which sweeps in a deep curve down across the palmar surface to end on the Mount of Luna in section C. In section C we have come to one end of the mental spectrum. This section represents longitudinal degrees of perception that are out of touch with all reality. It symbolizes the extension of the imaginative faculty into a fixed

state of distortion, or actual fantasy. The formation is symbolic of the mind that lives on, and within, itself. It creates its own world, the people to populate that world, and the abilities and emotions they possess and which govern their actions, all from the very simple material of their own desires and preconceptions. This section symbolizes a very high degree of emotional elasticity, *not mark you, a mental elasticity*, which is under the control of inborn or instinctive desire. Actual mental control is practically non-existent, as there is such a lack of the ability to comprehend and assimilate practical mundane realities. And should such a Mental line bear at its end a forked formation, instead, as in the previous formations, this fork giving an added strength or ability it merely, in this case, betrays a greater bewilderment. A mind definitely divided, or split; an 'abnormality', which very effectively prevents any progress in this busy everyday world that surrounds us and which is so practical and 'unspiritual'.

At the opposite end of this Mental spectrum we find a type of mind which is in complete opposition to the one we have just described. In section D we find, isolated from all human and emotional contact with his fellow creatures, the materialist. You will notice that the lower line of this section in the chart is level with the actual beginning of the Mental line. This represents the start of the level of mental activity, it hovers in those early days of childhood on the brink of extreme materialism. That is instinctive and defensive. The embryo mind has only that one idea at this stage, its personal safety and comfort. In the majority of human beings this primitive materialistic mental attitude does not persist for long, it soon acquires a greater breadth of vision and wider field of thoughtful contemplative interest. So we find the level of the Mental line beginning to drop below the level of its commencement.

The Mental line that rises tending to ascend across the palm towards the base of the little finger, its level halfway along its length being higher than its level at the beginning, betrays a mind that is very closely confined to the

practical and the mundane. This is the type of mind that thinks, lives, and expresses itself in purely material terms. The type of mind that finds it quite impossible to assimilate and to understand really appreciatively any abstractions or to visualize any probabilities that might involve the necessity to ignore the practical realities of the moment. The people who possess this rising Mental line lack elasticity, their minds are tied to the practical, and are bound fast by facts, tangible and provable facts.

The more common type of formation found in connection with this section is where the Mental line rises at its end (as the upper dotted line in Figure 12) towards the base of the little finger. This formation generally proves, on close investigation, to be a development of the naturally practical and calculative, to a definite materialist outlook that is coupled with an acquired acquisitiveness. Those people, through circumstances they did not understand, and which they resented, defensively begin to acquire. They hoard money and goods; money is their first consideration, because to them money is the God of the World, it is the one thing that gives them all they need, which is security in the only sphere that they know and understand—the material sphere.

Thus we find that the way in which this line is marked across the human palm betrays the longitude along which the individual mind works, the sphere to which it is confined, and the actual scope of its extension and the degrees of its elasticity. It enables us to gain a very accurate idea of how the main factors in our diagrammatic picture are arranged, and by what ways and in what strengths they may operate.

So much depends on the mental longitude and latitude; in fact it is on this that our happiness and our success largely depends. Mental restrictions, either by inheritance or by the acquisition of inhibitory processes, when they exist in individuals where the circumstances demand adaptability, predispose that life to difficulties and unhappiness. But before we can make further detailed examinations of

individual psychological compositions we must give some thought to mental latitudes.

In Figure 13 I have charted the latitudinal degrees roughly for the purpose of clear explanation. I have yet to see a Mental line that does not extend beyond the confines of A, as this restrictive latitude would mean a complete lack of any mental development at all. The nearest type of such complete mental restriction is found in the hands of the mentally afflicted, congenital idiots, and the like. I have observed that in such hands the Mental line generally breaks at the boundary between A and B.

Where the Mental line ceases in the confines of B the breadth of its effective ability is very restricted. The mind, in such cases, is tied to the simple and the primitive. The latitudinal degrees, as typified by sections C and D are the most common; the Mental lines that end in either of these sections belong to persons of normal and average breadth of understanding. As in our charting of longitude, we find in dealing with latitudes in this connection that there are the two extremes. A, the embryo, primitive mental latitude; at the other end of the scale is section E, which gives the greatest possible degree of latitude to any longitudinal formations.

To make this important point quite clear let us consider two examples, the first the case of a Mental line that ends in the longitudinal section D, and the latitude of E. It is a straight line, rising slightly at its end and going right across the palmar surface. This indicates great foresight, calculation, and a very practical and materialistic mind; that is the longitudinal indication. Ending in the latitudinal section E, the longitudinal efficiency is considerably increased over that of a similar line ending in the latitudinal section D. The line that ended in the latitudinal section E would be more observant of detail. It would neglect less, its longitudinal meanness would become more carefully detailed, more intelligent and academic. Its 'lack of soul' and its general hardness of outlook would be better camouflaged by refined good manners, a more

thoughtful attention to the social niceties; but it would still remain the same mind bent on acquisition and concerned with its personal security.

For our second example we can consider the type of Mental line that longitudinally ends in section C, and latitudinally in section E. The longitudinal indications are those of vivid imagination, fantasy out of all proportions with reality. But ending latitudinally in E, it gives a greater breadth of imaginative perception. If this ended in latitude C its fantasy would be concerned with mundane matters, such as food or sex; but ending in the latitudinal section E it gives an imaginative visualization that can create phantom forms of a definite spiritual type.

Now, having acquired the basic principles whereby we can make an accurate analysis of any type or formation of Mental line we must revert for a moment to a consideration of the indications of the finger-prints in relation to the Mental line itself. The very important interactions of these two symbolic formations can be worked out on the same logical deductive principles.

Take for example, a Mental line that is straight, long, and clear; a line that betrays calculation, acquisition, and a definite materialistic outlook. In the case of this hand bearing on its finger the loop type of pattern, which indicates emotional and mental elasticity, the general hardness of the calculative acquisition complex would be softened by a sensuous and selfish appreciation of emotion. Such a man as might bear this symbolic combination of formations in his hands would marry for money; but he would also seek a woman who not only possessed money, but beauty of face and figure as well.

The same formation of the Mental line on a hand of which the finger-tips were stamped with a tented-arch type of pattern would be in danger of becoming introspective and nervously apprehensive. The sensitive and artistic tendency indicated by this type of pattern would be in such complete opposition to the main mental tendencies that there would gradually grow a distrust of self. In the

attempt to guard himself against his own weaknesses, which would have, from time to time, caused him some foolish material losses, a destructive introspective habit of thinking would be formed.

The hand with this formation of the Mental line, but with the fingers bearing the whorl type of pattern on the finger-tips, would have the general mental tendencies indicated by the formation of the actual line, accentuated by the finger pattern. The whorl type of pattern indicates independence and a general, self-determined latitudinal outlook. When these men consider marriage it becomes a matter of logic. They consider all the conventional aspects, the suitability of the woman for their station in life; they assess, not her beauty, but her unconscious ability to help them in the furtherance of their ambitions. Money is not forgotten, it becomes a very important factor. They are unmoved by any emotional considerations. If they found a woman of suitable birth, and possessing either money or property, even if she was as ugly as a gnome or as plain as a broomstick, they would consider such a woman a suitable match. Should they also possess active sexual instincts these would be dealt with by the same logical and practical mental processes; for as they proposed marriage they would be considering where they could find a cheap mistress. If they were very wealthy and also highly sexed they might even consider keeping a woman, but they would only keep her while she paid them; that is just so long as they considered that they received adequate sexual pleasure for the cash it cost. There would be no sentiment, none of the finer niceties that might compensate for the obvious financial character of such an arrangement.

Thus, by using this logical deductive method of analysis it is a comparatively simple matter to unravel the most complicated combinations of formations. But I must impress upon the student not to try to hurry, and most certainly to avoid 'jumping at conclusions' which might be based on one formation alone. A single formation is merely



FIGURE 14. INDICATION OF CAUTIOUSNESS

The joining of the Life and Mental lines at their beginnings betrays the degree of innate cautiousness. In this drawing the tightly joined beginnings of these two lines betrays a marked lack of self-confidence, a nature that is very cautious.

a part of the diagrammatic picture, and not the whole. It is upon the whole that our final advice and judgment must rest. Having by these methods discovered what are the intricate parts of the individual machine, how they work and what work they do, the energy that they individually contribute to the whole (or through their faulty action, the amount of energy they waste) we should then be in a position to know the potentialities of the whole.

It is, as you will by this time have realized, quite impossible to give within the covers of any single volume anything like a representative selection of even the more common combinations of these symbolic formations that betray basic characteristics. But from the examples that I have already given, and with the help of those that follow later, it should not be a difficult matter for any one of general intelligence to apply these important analytical principles.

We have not finished with this Mental line; on the contrary we have just begun the most interesting part of our observations. Having definitely established the mental longitude and latitude of the individual mind under examination, the next step is to discover if this mind is working efficiently or deficiently within its own particular sphere. And perhaps the very first question that we must ask ourselves when considering any hand at this point is, 'Is this mind backed with sufficient will-power and determination to enable it to be effectively persistent?'

The formation of the thumb helps us to determine the correct answer to such a question. But there are other factors that can assist, or detract from, the indications that the thumb's formation may have given. The first of these is given by the way in which the actual Mental line begins. Is it tightly joined to the Life line, as in Figure 14? Or does it begin actually inside the Life line? Where this Mental line begins tightly joined to the Life line, it is an indication of great cautiousness.

'Do you see how this can affect the working of that particular mind in its own individual degrees of understanding?'



FIGURE 15. INDICATION OF SELF-CONFIDENCE AND IMPETUOSITY
Where there exists a space between the beginnings of the Life and Mental lines it indicates self-confidence and a tendency to be quick and impulsive. The width of this space determines the degree of self-confidence and impetuosity.

Apply logical deductive principles.

If you observe this formation at the beginning of the Mental line where the actual line is straight, which of itself indicates marked calculative ability, that is a form of caution; then the natural cautious calculative element of the mental composition is accentuated.

If you observe the same tied beginning in a hand where the Mental line bends down into the longitudinal section B, this cautiousness then acts as a break. It then becomes more of an asset than a defect. It would tend to hold in check some of the more impulsive emotional urges.

If you find the Mental line beginning on the inside of the Life line, then you have every indication of excessive cautiousness, a state of timidity, and no matter what type of Mental line is marked this formation becomes a defect, for it causes a hampering shyness to be produced. It retards all the more normal expressions of that particular type of Mental line.

Perhaps the best formation to have marked at the beginning of the Mental line is for it just lightly to touch the Life line. This gives a natural cautiousness but it does not inhibit normal expressions.

There is often to be found a space between the beginnings of the Mental and Life lines. This space, if very wide as shown in Figure 15, betrays an impatient and rather a rash tendency. The mind is quick and apt to be very impatient. This applies whatever the longitudinal and latitudinal degrees may be. Should the Mental line under observation have an extension to longitudinal section C, and a latitudinal extension to E, the whole of the mental processes are further distorted by this hasty impatient tendency. These people act on emotional impulse and think afterwards—if they think at all.

I would remark here, that I have been very impressed in the course of my detailed researches with the fact that in the majority of hands in which these particular formations have been observed the lives of the subjects have been

a series of disasters, storms, and emotional crises that have very effectively ruined any chance of settled and stabilized happiness. Happiness is, after all, nothing more than a state of contentment. And how can any one attain such a state when they do not possess the vital foundations within their own psychological compositions?

The composition of the actual formation of the Mental line is important, for this may warn us that the normal, or natural, mental scope of understanding is not being used; or being used too erratically, too spasmodically. If you find that this line is formed of small, islanded formations, such as are shown in Figure 16, then you have every indication of a lack of concentrative ability which is due not to any restrictive degrees of natural perceptive or assimilative abilities, but to some defect in the bodily mechanism. The efficient working of the mind in any of its wide range of fields of understanding is very much dependent on the efficient working of the more mechanical and involved processes which are termed physiological. A defective or anaemic condition of the blood causes a faulty functioning of the mental processes, and produces inability to concentrate. Therefore these islanded formations call our attention to the necessity for an examination of the actual health conditions of the body. This is dealt with in *The Hand of Man*.

Where the Mental line is fretted with a series of small fine lines that appear to run through it, or a finely dotted appearance, as in Figure 17, it betrays a definite worrying disposition. Should this, on a close examination in an imprint, be formed by lines, minute lines, falling from the actual main line as in Figure 18; it is a certain indication of a continual mental state of apprehension. This type of malformation of the Mental line is very common among the straight types of Mental lines; particularly those that operate within the longitudes of A and D. These malformations are generally brought into being by what the subject considers to be adverse circumstances. They may



FIGURE 16. ISLANDED FORMATION OF MENTAL LINE.

Islanded formations in the Mental line indicate lack of concentrative ability; this may be due to a naturally quick mind, or to some faulty health or chemical conditions of the body.

not be actually adverse from general material standards, but just the natural uncertainties of ordinary civilized life.

As with foods, so with facts, what may nourish one man may poison another; what may leave one man mentally undisturbed may produce great irritation and apprehension in the mind of another. And you must never lose sight for one moment of the important fact that success and happiness cannot be gauged by general standards with any degree of detailed accuracy. These things have an individual standard which can only be ascertained by an extensive exploration of the individual psychological composition. If you are to be able to compose an exact diagrammatic picture you must make the necessary detailed observations of these symbols of the basic individual characteristics. They are 'individual characteristics' not because they are never found on any other hand but because they are never found on any other hand in the same way, or in the same quantity of composition. It is the manner in which they are mixed that produces the individualistic element. You can have six or seven different chemicals, but you can blend or mix those six or seven chemicals in an almost endless variety of ways. In the human hand there are far more than six or seven possible basic urges, forces, or characteristics.

When you examine a hand, or an imprint of a hand, make it a habit to endeavour to visualize the longitude and the latitude of the Mental line. This will give you the foundation on which you can build, fact by fact, the imposing structure of individual personality. From this same source you can glean the information as to how and why that particular individual will, or would, act in a certain manner under any given conditions and set of circumstances.

I am not pretending for one moment that this chapter is complete—no chapter dealing with such a vast subject could ever be complete—but I have given you the principles



FIGURES 17 AND 18
ANXIETY OR NERVOUS APPREHENSION

Minute dots thickening the Mental line, or existing in its formation, as in Figure 17 (above), indicate a ready irritability. Where fine lines fall through this line, as in Figure 18 (below), giving it a ragged appearance, it indicates a nervous apprehensive, mental attitude, a habit of 'living too far ahead of time'.

that have enabled me to untangle some very knotted mental conditions.

I have merely pointed the road and told you something of the signs you must watch for, and how to read them when you find them. It is for you to travel that road, it is for you to go forward and to interpret the signs you find, that point the parting of the ways in the destinies of so many lives.

Emotional Factors: Sex, Sympathy and Sentiment

IN the detailed composition of our diagrammatic picture we have to deal with two major sets of psychological factors. The first has already received a brief consideration. These were the basic mental factors of human character. As important as these may be, it is doubtful if they are of greater importance than the second set of factors, which must now be considered. These are the emotional factors: those forces, urges, and emotional reactions that produce sex and sympathy and create sentiment.

In the long list of human necessities sex is given a very prominent position. It is, in fact, one of the important 'primary wants' of all ordinary, or normal, people.

Are we in any danger of unconsciously over-emphasizing the importance of sex? Are we allowing this factor to hold too high a position in the assessed scheme of human values? It is a debatable point.

We appreciate the words of Shakespeare, we enjoy pictures by Turner or Reynolds, while the music of Schubert delights us. Yet we pretend to see beauty in the primitive grotesqueness of Epstein, or harmony in the negroid melodies of 'hot' music; and we read with intelligent relish modern novels that describe the bawdy inanities of the unbalanced. But perhaps the most striking of the modern incongruities is the muddle that exists in the sexual field. The ignorance and the stupidity is amazing, the sickly sentiment and the misplaced sympathy astonishing.

The explanation is probably a very simple one. Few people seem to realize that the laws of nature and the laws

of man are often two very different things. They are 'different' merely because they are designed to effect entirely different purposes. I am not suggesting for one moment that we should smash up our motor-cars, burn our wireless sets, strip off our clothes, and 'go back to nature'. That is absurd and quite impossible. Nevertheless, there are some who do try, from time to time, to get back to the primitive state.

We have made a very big mistake, we have tried to disregard nature. We are finding that we cannot do that, we must take notice of what she has to say, for whatever we say or do she will have the last word. We do some very stupid things and no one seems to worry. An island is discovered, the natives walk naked in the sun, ignorant happy children. We permit our misguided, well-meaning idiots of missionaries to go and put them in clothes. When they die of disease it is 'the will of God'; when they get the flavour of trade gin and become immoral they have 'reverted to their heathen ways'.

This sort of blind, wilful, selfish stupidity begins in the thoughtless selfishness of the individual. At this moment I know of a case where the wife is temporarily suffering from nervous exhaustion, plus a definite anaemia. It is a case where sexual intercourse should be avoided for a time. They go to church, they sing hymns and pray, but at night the man must enjoy his wife sexually. She does not want sex, but she is his wife, he is a man, therefore it is 'necessary'. Nothing else will do, any variation of the normal sex act would be 'wrong'. It would be quite easy to fill several volumes with details of similar cases, cases that prove how ignorant we are of our own ignorance. How unconscious we are of our own smallness. We talk very big, we try to look very big; but we are very small and very undeveloped. We may be angels in the making, but we fail to remember that we are not 'made' yet. We are, mostly, very unfinished articles. The human race progresses; its progress is slow, tragically slow; but I believe the time is rapidly approaching when there will be a marked acceleration in its progress due to the sudden realization of worlds and things

beyond the material sphere, and of values just as real, just as important as any that exist in common usage at the moment.

Many of you may wonder to what the race could progress, where it can want to go? The human race does not know, because it never thinks of such things. It only knows it wants freedom, tolerance, and peace. Each individual, each family, each nation, wants to live freely and unfettered by its neighbours. And every one thinks he knows the secret of this desirable state—business and money. Money buys security, money buys happiness.

Does it?

A great many people think it does, but that is the biggest illusion the world has ever staged. Money may give power in this material sphere of existence. You can buy motor-cars, houses, guns, poison gas, even men and women; sex and servants, governments and thrones. But you can't buy happiness and peace. You can't buy the goodwill of your fellows or knowledge from nature. You can't buy the worthy love of another human being.

What has all this to do with 'emotional factors'?

I think that it has a great deal to do with such an aspect of our studies as we must now consider. For all these things are definite evidence that something is wrong somewhere. We have got our perspectives badly mixed. People will come to you for your advice and your opinions, because they believe that you know more than they do. They will ask your help in finding the solutions to their problems because they think that you are wiser than they are. But that may not be exactly accurate. You, if you become master of this complex study, should at least have the ability to see things in their correct relativity; your sense of perspective should be exact, and by your understanding of fundamental causes you should possess the ability to be patient and tolerant. Once you have attained this position and knowledge then you can be helpful; even more, you can cure and put right the wrong. But you can only do that by gaining the confidence of your patient and so ensuring co-operation.

There is so much misery in this world because we allow ourselves to be the fearful slaves of our emotions. We set the basic factors hard at work to provide for and to pander to these emotional factors. Sex is a human necessity; so is money. But we think in faulty terms: the association of ideas is, money means sex, we have got things muddled. The interacting complexities of life are proving a little too much for us, we are becoming confused. So many angles, so many words, so many interactions, that we have reached a state when we say one thing but think something entirely different. Let us try to think first in single, clear-cut terms, in ideas of simple facts. Money as money, with its simple associations of ideas as banks and business. And then let us think of sex as plain sex, with some consideration of its personal associations in the terms of man and woman.

It is very necessary that we deal with simple facts first, examine them and thoroughly understand them, before we begin to examine and understand the wider complexities caused by necessary interactions with all those other complicated factors which make up civilized life.

There is no other factor in our diagrammatic picture of relative human composition that is subject to such a wide anomalous range of variation as the sex factor. Hirschfeld has said, 'Criminal law as applied to sex provides the most marked illustration of the opposing views of sex entertained by the various peoples of the world. The multiplicity of contrary views shows on what uncertain ground the stony forest of legal statutes has been reared. Often one has only to step across a border, a narrow brook between California and Mexico, for instance, or between the individual cantons of Switzerland, in order to do with impunity what on the near side one would be prosecuted and punished for as a serious crime. So great is man's uncertainty as to what, in sex, is biologically right and wrong, sociologically good and bad'.

While this is true of national viewpoints, it is also true of individual viewpoints. Although there exists such a varia-

tion in viewpoint, in national and individual concepts of right and wrong in the sexual field, there is no dissimilarity in general sex tendencies. The same individual variations are as common in Japan as they are in England. The viewpoints of right and wrong are all erected on the basis of 'what pays best', for the individual or the nation. And 'what pays best' in the material sense may not be 'best' in a more spiritual sense.

Sex has been wrapt in silence and mystery, it has been regarded as a dirty thing and something that is not to be discussed in polite society. That 'rejection' attitude has been brought into being largely by fear and a lack of understanding. That things are not always what they seem is very true (though trite) where sex is concerned, as our researches shall prove. This inability to understand sex and the unwillingness to give the matter careful thought, has resulted in a great deal of repression. Undue emotional repression has an adverse effect on both the physiological and psychological mechanisms. Undue expression can be just as harmful. The interpretation of the word 'undue' in connection with sex is impossible in general terms; this is only possible to define in the case of individuals and only after a careful examination of individual sexual needs.

The time has come when, slowly but surely, science is breaking down the barriers that have hedged this subject round, its mystery is being dispelled and the light of understanding is beginning to reveal something of its beauties, something of its potentialities for good. And it can be a definite power for good: in fact I am rather of the opinion that its power for good is really much greater than the power for evil and destruction which has been attributed to it in the past.

Let us then consider the major formations found in the human hand which will enable us to deal with, and understand, the basic simple facts relative to these emotional factors.

Marked across the upper portion of the palmar surface is the Heart line. This line betrays, by its formation, the basic type of sex urges. There are two main types; the mental and the physical. In the first we find a straight Heart line, as in Figure 19. In its most extreme type this very straight Heart line formation betrays a definitely mental sexuality. In this particular case its indications are a love of love, an idealistic mental tendency. The sexual ideal is a mental concept, and has little relation to the physical in the subject where the spiritual indications of the Heart line are matched by the intelligence of the mind.

This very important point requires some explanation. Although we are now dealing with the simple factors of sex, or emotional indications, we cannot entirely divorce these from their relative interacting relationships with the basic mental characteristics. *The type and form of the basic characteristics determine the type and form of the more physical expressions of the emotional factors.*

Presuming that we have marked in the same hand a Mental line that is reasonably intelligent and reasonably balanced—which is a Mental line with a longitude A, or B, and a latitude of D—then you have a mind that can understand and appreciate the idealistic urges of this very straight Heart line. But supposing the Mental line has a longitude A or B, but is restricted to latitude C? The mental concept of sex then becomes a more sensuous business, the mental perceptive ability brings the emotional appreciation towards a lower plane. The idealistic appreciation of the qualities of the beloved are reduced to an appreciation of bodily perfections, plus the mental reactions to deliberate emotional stimulations. With the original type, the longer Mental line, there is a greater appreciation and understanding of the more elusive stimulations of the emotional factors. The finer these stimulations become the more purely mental they become; that is, they become more dependent on the ability of the mind to visualize abstract concepts that would be devoid of physical expressions. Always with this straight formation of the Heart line, whe-



FIGURE 19. FEMININE TYPE OF HEART LINE

The straight type of Heart line indicates feminine sexual characteristics, mainly of course mental characteristics.

ther it is long or short, the physical sexual expressions *must* receive a mental stimulus. This involves a prolonged pre-love play, a period of mental sexual stimulation in preparation for any physical expression of sex urges. This is a very important point; we shall find that it affects so many interactions of the diagrammatic picture. It will supply the clue to many domestic tragedies, so much misunderstanding; and so many marital differences.

I have observed that in the majority of cases, unless there is a definite compatibility of sex expression, that is, compatibility in the kind and type of sex expression, disharmony is produced. This may be repressed and hidden by both partners. But, repressed and hidden with all the skill at their command, it does produce a vague sense of dissatisfaction. Unless there are some circumstances, or special conditions, and interests that neutralize this incompatibility, it must grow to destructive proportions.

We hear much talk of 'sublimation of sex instincts'; it seems to have become a pet panacea in the psychological therapeutic procedures. But I have found that the psycho-analytical doctrine of 'sex sublimation' is an evasion—an evasion that may be, in some cases palliative; but never curative. Sexual urges and desires may be sublimated to a certain degree, but not totally and completely. Complete sublimation involves repression after a certain point of sublimation and that in turn produces various and complex forms of introspection, including the creation of defensive mechanisms, which are mostly false compensations. A psycho-analytical survey of the hands of many very religious people will reveal definite sexual tendencies that have never been expressed. The cause of their non-expression does not matter; the sublimation has been incomplete, and the repressed residue has found an emotional escape via religion. I am not saying that all religious people are sexually repressed, nor am I inferring that all religious people are cheating themselves and the world. But I am saying that in *many* cases we shall find that religion is a defensive evasion involving a repressive sublima-

tion of sexual tendencies. There are many avenues of escape beside religion; there is art, histrionic abilities, and a hundred various emotional interests that serve as an effective palliative.

Those who possess this straight type of Heart line would find it much easier than any of the other types, to sublimate the main portion of definite sexual urges via religion or art. That is because the basic sexual tendencies are already of a definite mental quality. In these cases the major sex need is a mental stimulus rather than a physical expression.

Where this straight Heart line is found in combination with a low or feeble mentality—and by the word 'low' I mean a materialistic type of mind—then the mental sex urges find expression in a more definitely material way. Many sadists possess hands of this type. The actual infliction of pain itself gives them no sexual satisfaction. The infliction of pain is the means of producing a result. The result is the contortions and movements of the body, and it is these that satisfy the sexual mental concepts. These movements bring to vivid life the mental sexual picture the sadist desires to create. By means of pain they are able to create a 'movement response' that owing to their lack of knowledge, inefficient love technique, or undeveloped culture they are unable to obtain by more normal sexual manipulations. A marked sense of inferiority, caused perhaps by repression in early childhood may often produce these sadistic variations, which give a two-fold sex satisfaction. The satisfaction of the mental sex desire and a satisfaction which is a sort of background relief to this sex urge that is caused by an appeasement of the 'revenge' desire. The acquisition of a slave-illusion gratifies the resentments produced by the inferiority-complex.

True, these are only of short duration, they last only during the period of the sadistic acts. But they remain fixed memories, which are reviewed from time to time, in moments of depression, or during a moment when the

subject may be strongly aware of the existent inferiority. They persist in memory form as mental sexual tonics.

This straight formation of the Heart line is the feminine type of Heart line. That is, the emotional and sexual tendencies are typically feminine in kind and type. They are more mental than physical, they are more abstract than concrete; they are deeper, more significant and far-reaching, than the more masculine types of emotional tendencies. The sexual desires and urges are affected by subtle feminine things; perfume and colour play an important part in the preparation for the physical love acts by inducing an erotic mental stimulation. People with this type of Heart line marked in their hands may often fail to achieve a sexual satisfaction that they may have been anticipating with pleasure for some time just because, at the last moment, even during the commission of the act, they become aware of some disharmony in the environment. A clash of colour in the furnishing of the room, a garish wallpaper, a musty smell of dampness. These disharmonies disturb the placid receptivity of the mind by offending the finer feminine sensitivities. This prevents concentration on the building and the enjoyment of the erotic picture, so that the mind becomes irritated with the disruptive disharmony. And so, finally, irritation rapidly accelerates and becomes anger, and destroys completely any hope of achieving sexual satisfaction in that place at that time. With the more masculine type of Heart line these environmental disharmonies would probably have no destructive effect on the sexual desires.

This peculiar sensitivity is accentuated by the presence of the Girdle of Venus, which, as we have seen, in Figure 8, is a series of semi-circular lines marked across the upper portion of the hand just above the actual Heart line. And where we find five or six of these semi-circular lines clearly marked, then we may quite safely assume that we are dealing with a person who is hypersensitive to environment. That means that the emotions are very much affected by surroundings; these people are often accused

of being 'temperamental', and they are always advised to exert some control over this apparently impulsive element.

It has been my experience that merely to tell a person to 'exercise control', *without explaining why they lack control*, is useless. The only way to get people to accept such commands, and really to make the necessary effort to fulfil them, is to explain why they are so very necessary.

If you have a complicated machine enclosed in a box and you say, 'Pull this lever to make it go, push that lever to make it stop,' you are merely giving instructions that do not arouse any interest. After a short time they will probably have completely forgotten what they had to do to make the machine go or stop. The instructions make no particular impress on the memory. But open the box, explain carefully the wonders of the mechanism, show them how and why it works: at once, to instructions you have added knowledge, which is interest. They may forget how the machine works, but they will not forget what to do to make it go or stop.

The same procedures can be applied with success in persuading the patient to make the necessary efforts to correct psychological defects and deficiencies. It requires time and patience. But with time, patience, and an intimate knowledge of the relative composition of the individual diagrammatic picture of the patient seated before you, you should be able to help, correct, and cure.

You must work with the material that is there. You cannot suddenly create mental abilities, nor can you suddenly alter the individual scope of understanding. Certainly it is impossible to alter the basic characteristic tendencies or destroy any emotional factors. *But you can make them work in a different way, you can change the value of the intimate reactions.* You can remove inhibitions and destroy fixations; you can give greater freedom of action within the boundaries of that particular diagrammatic picture. You can give it a greater freedom of action outside itself, you can give it greater effectiveness. You must, however, always bear in mind the fact that you cannot destroy the individualistic

tendencies of the subject whose fingers bear the whorl type of pattern. Neither can you destroy the sensitivity of the subject whose hands bear a decided and well-marked Girdle of Venus. But you can assist the individual to gain control through understanding, the ability to comprehend something of their own complex mechanisms. To no other factor in human psychological composition are there attached so many misconceptions as this sex factor.

The more physical, or masculine, indications of sexual tendencies are shown by the Heart line beginning high between the first and second fingers, sweeping to the outer edge of the hand in a deep curve. This formation betrays definite physical sexual tendencies. In such cases the sexual expressions are more directly sexual, more closely concerned with the physical than in the straight Heart line type. The presence of a 'Girdle' in a hand where this masculine type of Heart line exists tends to introduce a touch of refinement, an element of mental appreciation of sex reactions. It tempers the physical with an appreciative sensitivity.

There is a third formation, which is a complicated compromise of both these previous forms. This is where the Heart line joins the actual Mental line and forms one clear line across the palm; this is illustrated in Figure 20.

In these cases the sexual tendencies are both physical and sensuous. Great determination is indicated by this formation; these people want their own way, and they can be very tenacious of purpose. Once they have decided that they want a thing they will not rest until they have obtained their ambition. And that desire for personal gratification is not limited to the sexual angle alone. The most remarkable thing about this queer formation is that you will always find a definite alternation of control. At times the decisions and ambitions of these people are matters of logical forethought and calculation, while at other times they are matters of sheer emotional impetuosity. But once these people have made a decision they stick to it tenaciously, until they attain the point of achievement.

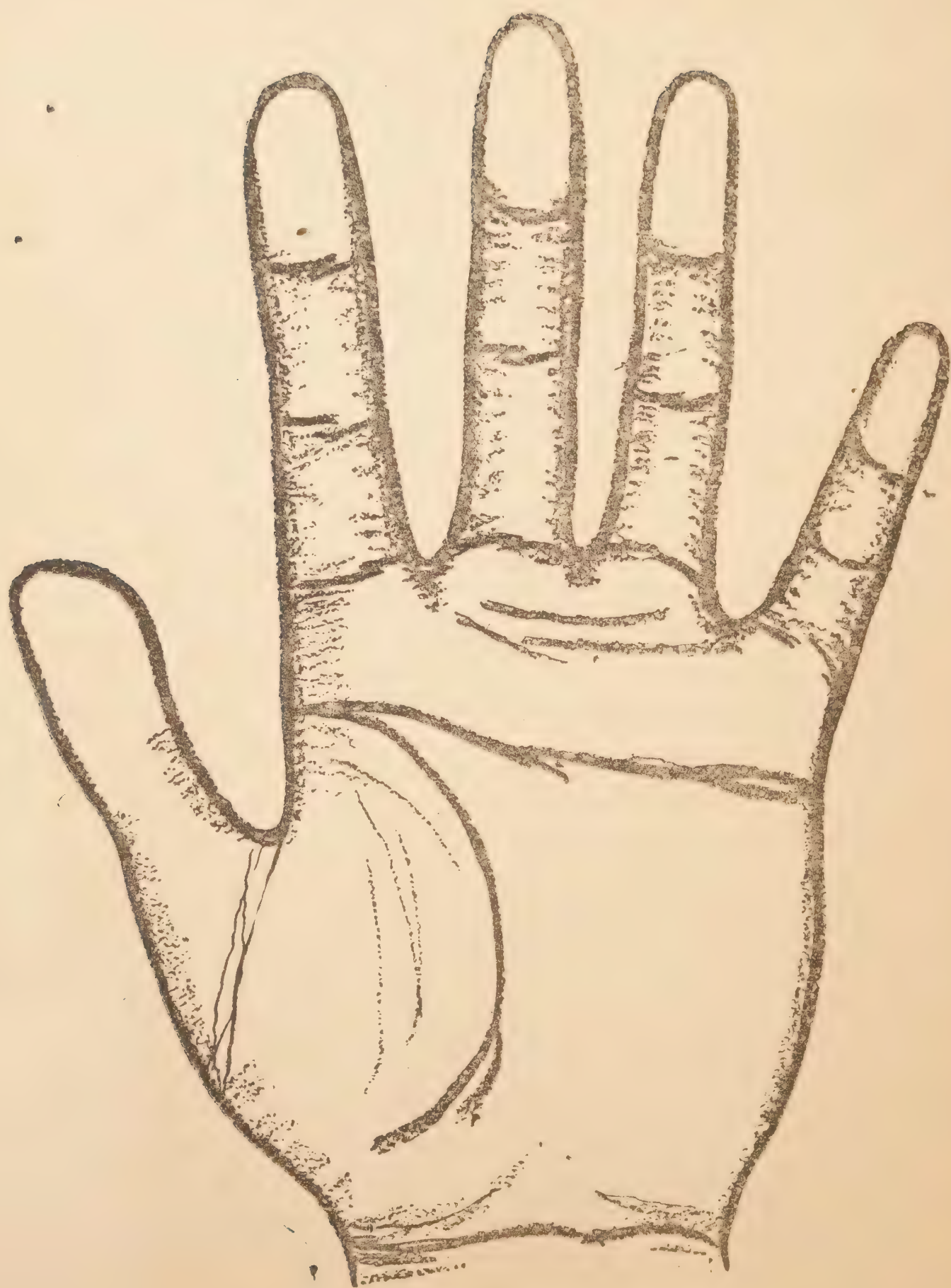


FIGURE 20. MENTAL AND HEART LINES JOINED

Where the two major lines, the Mental and the Heart, join so that they form one line across the palmar surface it is an indication of some alternation of control. At times the subject would be very sentimental and emotional, at other times very practical even to the point of harshness. This formation also indicates enormous tenacity of purpose.

At that point they may suddenly alter their minds and reverse their decisions. They are the most difficult people to deal with, and just as difficult to live with; they are 'a law unto themselves' in most cases.

A close examination of the sex factor reveals the fact that those other emotional factors, sentiment and sympathy, are its children. Sentiment can be the healthy child of sex and compatible expression; or it may be the sickly child of repression, or frustration. It may have many unhealthy fathers.

There is no doubt that, close as may be the relationship psychologically between sentiment and sympathy, there is an important difference between these two emotional states. Differences exist despite their origins. Sentiment is a memory state that is coloured by emotion, which determines a mental attitude towards a thing, place, or person. Whereas sympathy is, when true and genuine, a state of feeling based upon an understanding of circumstances, conditions, and their effects on the object of the sympathy.

It seems that the depth and sincerity of these two emotional factors is determined by the adequacy of sexual life in relation to the other psychological factors. It is, in other words, determined by the degree of balance existent in the diagrammatic picture as a whole.

The capability to be sympathetic is shown by the depth of the space that exists between the Heart line and the fingers. If this is deep, the depth being caused by the Heart line curving deeply, or in the case of a straight Heart line, by it being marked low on the hand, it is an indication of strong sympathetic abilities. Where this space is narrowed and restricted by the Heart line being high, then the capability to be sympathetic is reduced. So we find that the stronger the sex tendencies, *irrespective of their desired type of expression*, the stronger the capability to extend understanding towards other.

You must not lose sight of the fact that there may be cases where you will find an apparent lacking of sympathetic understanding of some particular circumstances; and

this lack of sympathy with those circumstances may exist in a hand that bears every indication of the subject possessing most marked capability for sympathy. This state of affairs is easily explained. All emotional expressions are dependent on attunement; which is another way of saying, in this particular case, that the circumstances which demand the subjects' sympathy must be within the sphere of their mental understanding and appreciation. Therefore, if the circumstances are beyond their comprehension there cannot be any sympathetic emotional reaction. So we find that capability for sympathy can exist, but this is not effectively operative unless there is comprehension. The mental sphere is the determining factor between receptivity and an effective expression of understanding.

Sentiment, on the other hand, is a purely emotional condition, its sincerity being dependent on memory; and the more common form, which is insincere, is dependent on false compensative factors. To make this point clear consider two cases.

In the first case you have a person who has loved some one most dearly. By chance that love, some exquisite moment when those two people may have reached complete harmony, is connected with a song, a name, a place. Time has passed and our subject has lost the beloved, but whenever the song is heard, the particular name mentioned, or that place seen or thought of, memory stirs, and over all that it remembers comes a flood of happy emotion too deep for words, to colour with an added vividness the pictures that it recreates. That is an example of sincere sentiment in operation.

In the second case we may have a person who has not loved, but wanted to, and connected with that 'want' are the same factors—a song, a name, a place. Time passes and the life remains loveless. Then there comes a time when love, with all its desired possibilities, has passed beyond probability. And whenever there is any chance revival of those sterile memories they are coloured by emotional possibilities that have no foundations in fact.

They are figments of the imagination, reflections of dead desires, Dead Sea fruit. That is an example of insincere sentiment.

It should be quite easy to see how a satisfactory and compatible sex life can strengthen and enhance the stability of these important emotional factors of sentiment and sympathy. And how easy it is for an unsatisfactory sex life to cause a general distortion of the whole. The conditions and circumstances that produce such dissatisfaction with sexual experience are many, and often very complex and involved.

Broadly speaking, an uncongenial sex life is the product of a clash between inward desire and external conditions and circumstances that prevent the expression of this particular sex need. Thus we find that a purely permissible form of sex expression, by its repression or restriction, in circumstances that prohibit any such expression, becomes perverted or twisted in its effort to evade the restricting circumstances and yet to find some expression. Sex evasions, and the adoption of sexual compromise practices, are the causes of so many apparent abnormalities. This is the cause of much offence to moralists, and results in a great deal of annoying interference by those well-meaning mischief-makers. We are all aware of the devastating consequences that followed the introduction of prohibition in the United States of America. What happens in the prohibiting of alcohol will happen if you apply the same repressive principles to any primary human 'want'. These primary psychological necessities cannot be repressed, unless you can regard the results of such repressions with the self-righteous equanimity of the average moralist. These self-satisfied reformers are generally the unsuspecting victims of their own psychological deficiencies, and they have done more to foster the drink habit, sexual viciousness, and other destructive 'diversion' habits than drink itself, pornographic literature, or horse racing.

The cure for modern indulgence and individual diversion-habits is education. But the acquisition of knowledge

alone is not enough; to know how to use and apply that knowledge is essential; and finally, an understanding of cause and effect is necessary to give us intelligent control of our own tendencies and inclinations.

Theme and Variation

Sex, thematically, is subject to such a range of variation as to be somewhat bewildering on first contact with some of its more unusual forms. But we shall find when we have examined their fundamental causes that most of these are harmless enough. Most of the damage that is done by sexual tendencies is done by the restrictions imposed on the individual, either by ignorance, inhibitory processes acquired by a faulty defensive training, or some evasion of conventional standards of conduct in which the subject effects a compromise between inward desire and outward environment.

The danger of any inoculation of definite vicious sexual tendencies by seductive methods is comparatively slight. It is not to be denied that there are people who would have no hesitation in conducting a series of sexual experiments for the definite purpose of ascertaining the particular method of sex expression whereby they would gain the greatest possible pleasure. In fact that is a mild, and largely an unconscious procedure, undertaken by many; but I am not referring to this more 'normal' appraisal of sexual variation, but to the deliberate intent to gain a personal sexual expressiveness that has for its sole aim the gratification of personal desire. Selfishness in relation to sexual expressiveness and the gratification of desire is an attitude that defeats itself. Unless this gratification is shared, unless it becomes a mutual gratification, it must be a destructive experience. Destructive because being concerned solely with self, and having no interest in the partner, or any extraverted interest, it then merely proves that it has its foundations deep in an introspective general attitude.

An introspective attitude that is general is an attitude that is in all its considerations and processes, guided

purely by self-interest to the complete exclusion of any other considerations. A general introspective mental habit of thinking belongs to the mind that is 'personal'. The hand in which the space between the Mental and Heart lines is narrow shows the need for correction of the general mental attitude.

In considering the possibilities of thematical variations in the sex sphere we may well pay some attention to masturbative tendencies, which may be developed as the result of a high degree of sexuality, or may be fostered by some form of fear. Mostly, however, we shall find that this insularity of sex expression and gratification is due to some lack of opportunity of acquiring more natural means of satisfaction.

It appears that the dangers to health have been grossly exaggerated by the majority of those who write books on 'sex education'; my own observations have confirmed the opinions that I had formed from the contemplation of human psychological compositions. Masturbation can be harmful for the same reason that so many other things in this world can be harmful, by over-indulgence. You can over-eat, over-drink, or over-masturbate. You can go 'over' the safety mark with all sorts of things. But what is the safe degree of self-indulgence of a solitary expressiveness of sexual urges depends very much on a number of other factors—the age of the subject in relation to emotional need, and the physical ability to express these sex urges, for instance. The actual act of masturbation, of self-gratification, is relatively unimportant. What is so very important is the mental attitude to the consummation of the act. There are many people, women particularly, who are apt to find that the complete repression of a residue of sex tendencies and desires, even after sublimation, is an impossibility. Driven by the vague irritating restlessness, which this unused residue may produce, to masturbate as soon as they have acquired a climax and attained a temporary emotional freedom, they are attacked by a sense of guilt. This is merely effecting a substitution.

They have removed a physiological irritation, or cause of distraction, to permit the birth of psychological irritation, and one that might well induce the acquisition of an idea of inferiority. This sense of guilt is generally connected with some restriction of understanding or training in the early years. In many such cases you will find the clue to this hampering restriction by observing that the 'Fate' line, which is the line that runs up the centre of the palm, is tied to the Life line, as in Figure 21. This formation at the beginning of the 'Fate' line always betrays some restrictive conditions in early life. And if you find that there exists a minute 'fluffing' along the Mental line, then you have an indication of a naturally apprehensive mental tendency.

In those hands in which the Heart line is straight, and in which these other indications I have just mentioned exist, the sense of guilt after masturbation has been indulged in is accentuated by an idea of having offended some ideal. The idea of guilt is intensified by an idea of having committed a 'dirty act'.

The mental attitude to sex is a vitally important one both to the individual concerned and to any partner he may love or marry. Sex expressions are beneficial only when they are *free expressions*. That is, these expressions must be in accordance with the mental longitude and latitude of both parties. Any sexual expression that is indulged, but not understood and appreciated in its relative perspective, must therefore be harmful.

In many cases, particularly again where there exists the straightish formation of the Heart line, the people concerned find an adequate sexual expression in mutual masturbative manipulations. These, though being shared, are viewed 'differently'. Very rarely do you find such practices leaving behind any sense of guilt.

As women generally are much slower in attaining a readiness, or state of emotional physical preparedness, for a climax, some such preliminary manipulations during a period of pre-love play are definitely beneficial as a prelude



FIGURE 21. INDICATION OF EARLY RESTRICTIVE CONDITIONS

Where the 'Fate' line is tied to the Life line, as above, it is an indication of some restrictive or cramping conditions in the early years of the life.

to actual intercourse. Such procedures at least ensure for the woman a satisfactory climax, and that is important for physiological and psychological reasons. The woman who is continually stimulated sexually, but never satisfied soon acquires a distaste for sexual exercise with that particular partner, and may even be led to solitary masturbative indulgence, or tempted to seek another partner. Such unsatisfied stimulations, if continually repressed by reason of fear, or due to false conceptions of relative connections between conventional usage and inward desire, must risk the danger of becoming neurotic. The more vital, the more active the sex tendencies in such cases then the greater the danger of the development of some obscure neurosis.

It is no good trying to approach this study of these vital intimate necessities of the human being with any fixed preconceptions in mind. Too much damage, too much muddle, and too many disasters have been caused already by these preconceived attitudes of mind. Free the mind from the shackles of popular, restrictive, conventional preconceptions, gain knowledge by the study and observations of these intimate processes, and you will then be far on the road to self-control, which is the key to the control of all things.

From early masturbative practice it is but a step, in the lives of most people, to the contemplation of marriage. And marriage is contemplated from its sexual angle, although few people will admit that fact. Their refusal to admit such an obvious fact is due to the fear of shocking their friends and of giving offence to their own defensive placidity. This may not be realized, but it is the case nevertheless. Most of us are very much afraid of what our friends may think; we pretend that we are unafraid, and then prove ourselves liars with our defensive lies.

The most common cause of marital disaster is a sexual incompatibility, which may even exist in conjunction with some other incompatibility that would have passed unnoticed if it had not been for the sexual disharmony.

There can be many disharmonies existing between a married couple that would never become apparent unless they were accentuated by a sexual incompatibility, by which they are magnified, and even distorted, beyond all true relative significance.

Having ascertained the fact that some sexual dissatisfaction does exist, the next problem is to find in what form it exists. And you will find that it is a fairly sound principle to search first for this cause in some direction that is in exact opposition to all the natural sexual tendencies of the subject, and in opposition also to the subject's emotional sensitivities.

For example, the subject may possess a hand that bears every indication of a strong mental sexuality plus a natural repressive emotional tendency. The subject, we will presume is complaining of a sexual indifference that she cannot understand. From the attitude of her partner it is evident that he is beginning to show signs of coldness and that this is worrying our subject.

In the majority of such cases you will find that the sexual indifference is being produced by resentment, and as a defensive mechanism. The husband, being probably a more direct physical type, does not bother to indulge in any form of pre-love play. This direct sex action finds the woman unprepared, unstimulated, and the natural repressive tendencies prevent her 'catching up'. There gradually develops an unconscious resentment due to a frustration of the natural sex desires; this, in due course, produces a defensive and irritating 'indifference'. A very common danger where the woman is highly sexed mentally and the man is a direct physical type. But in such cases, once the cause is explained, the people concerned generally find very little difficulty in making the necessary adjustments in their sexual procedures.

Another common form of incompatibility is found where there exists perfect harmony in the actual sexual sphere, but dangerously destructive incompatibilities in the mental sphere. The sexual tendencies shown by the two Heart

lines may be quite complementary, but the mental latitudes may be widely different. In the one subject there may exist great understanding and a refined appreciation of the social niceties. In the other there may exist a very restricted latitude, a practical and very materialistic mental tendency that has neither appreciation of, nor regard for, such mental refinements. In such cases one or other of the partners—the one with the greater mental latitude is generally the greater sufferer—is drawn by the sexual satisfaction of that compatibility and repulsed by the marked incompatibility existing on the mental plane. It is most difficult, if not quite impossible, in the majority of these cases to make any satisfactory adjustment. The only cases where these oppositions can work in parallel are where the sexual needs of the subject with the greater mental latitude are of definite and primary importance. In such case the incompatibility found in the mental sphere can be regarded perhaps, as a compensatory factor for the happiness and satisfaction found in the sexual compatibility.

In those hands where there exists a straight Heart line, or where all the lines of the hand are fine, and a clearly defined Girdle of Venus is formed across the bases of the fingers, the innate sensitivity of the subject is liable to become very acute where sex is concerned. Even in those cases where the subject is apt to indulge in some queer, almost perverted, variation of the normal sex act, this sensitivity is active. In these cases you will find that lack of detailed attention to hygienic requirements can often produce a sexual incompatibility. It may begin by causing resentment, and may end with procedures that are almost sadistic. The offence felt by such lack of hygienic attention to the body arouses not only a feeling of repulsion but a revengeful resentment. The sadistic sexual practices that are often attempted under such circumstances are indulged as a form of revenge, a desire to humiliate as compensation for the humiliation of sexual disappointment.

Strict attention should be paid to the cleanliness of the body, and not only on its external surfaces but particularly

to the clefts in the surface of the body, the genital organs and the enfolding cleft of the anus particularly.

Normally variations of the sex act are indulged in with the sole object of obtaining an increased emotional stimulation and a stronger sexual reaction. These objectives are generally attained so long as the variations are in accordance with the mental-sex latitudes. Just as soon as any variation is attempted that is beyond appreciation or understanding a resentment incompatibility is created.

The primary want where sex is concerned is pleasure, the satisfaction of some definite emotional need. This may range from a desire for children from an aesthetic desire to worship and adore, to some curious abnormality such as necrophilia. Even when we are dealing with ordinary types of people and with quite ordinary sex factors we find that their satisfactory expression and beneficial consummation depends on an element of 'lust'. The word produces an association of ideas that may not be too pleasant to many, but that is, I believe, due to the fact that they have hitherto regarded 'lust' as something very animal and evil. It may be animal—after all, sex is an instinct that we share with all other animals—but it need not be evil. To love 'lustfully' is to love fully, to appreciate the sex reactions within the individual latitude of mind with a full mental appreciation.

There are latitudes of mind in which 'lustful loving' becomes depravity. But I am not referring to such mind nor to such procedures, as would fall into that category. And we find that there are many cases that exhibit every symptomatic indication of the existence of a definite sexual incompatibility which, on close examination, we find to be due to inhibitory processes that restrict the ability to appreciate any element of healthy 'lust', in relation to expressions of physical love. Generally these are due to restriction of mental longitude and can be fairly easily adjusted by the removal of the inhibiting factor or idea.

Thus by considering carefully the relationship that must normally exist between the indications of mental ability

perception, and appreciation, as shown in the formation of the Mental line, and the emotional sex necessities, as betrayed by the formation of the Heart line, it is an easy matter to visualize compatibilities, and just as easy to visualise the degrees of incompatibility that would exist in any given circumstances; and that means, that it is easily possible to tell how dangerous any such incompatibilities might be to the individual, to marriage, or to health.

General psychological incompatibilities produce various forms of perversion; these perversions are generally compensative sexual expressions, such as the sadistic tendency already dealt with. But there is another, and equally common form known as masochism. This word was invented by Krafft-Ebing. In this form the subject desires to be dominated by the partner, and to give this domination a sharper mental realization pain or humiliation is sought.

The man or woman who indulges in any masochistic practice has a marked desire to be noticed; it is an off-shoot of a more important individual 'want'. These people generally have a long first finger, they are naturally dominative themselves, they desire to be 'in the limelight', but when this desire is translated into sexual terms it is very liable to assume a masochistic form. These practices tend to stimulate the imagination and these people appear to gain a satisfaction that is sexual in type and character by the visualization of being in a position to inflict what they, at that moment of sexual expression in any of these forms, are experiencing.

Another common form of perversion—at least it is generally regarded as a 'perversion', but I am more inclined to term it an 'exaggeration' or an 'over-development' of normal sex desire—is that known as nymphomania. It expresses itself in the form of an intense desire to seduce, and may be confined to the mental sphere, or it may become an active physical desire. Whenever you find a hand in which the Heart line is straightish, indicating a definitely mental sexuality, and the Mental line runs down into

longitude C, with a latitude of D or E, then you have every indication of a psychological predisposition for this condition. Its activity, or its ability to remain dormant, rather depends on the experiences and the circumstances that the individual encountered in early childhood. In its extreme form this can be regarded as a condition of degeneracy, and such a conclusion is supported by the evidence of the markings found in the palm, as I have described above. Such a latitude as E, does not permit of any real mental control, and the mental processes are at the mercy of the desire urges.

Thoinot has said that 'to accomplish her ends the nymphomaniac stops at nothing'. And that is in accordance with any such combination of formations as I have described above. Desire completely and entirely dominates reason. There are, without doubt, very definite pathological causes for this: disturbances of the endocrine glands, etc., which it is not my intention to discuss in this book, but which I hope to deal with in a subsequent volume.

In many hands these days you will find indications of a mental sexual factor that is in opposition to the physical indications of sex. If these emotional sex tendencies are strong enough to be dominative then the actual physical sexual expressions will become homosexual. These 'unfortunates' are not really to be blamed for their apparent peculiarity of sexual behaviour. In many cases that I have examined closely I have found that these tendencies have been inherited as mistakes of nature, or have been developed as the result of some incident, in the very early years of life, that produced a definite aversion to the opposite sex. In many cases where the child is hypersensitive the normal bisexual tendencies of the developing emotional mechanisms may be very finely balanced. And it would only require some shock, or repulsion, caused by or connected with the opposite sex to cause the emotional balance of the sexual tendencies to be decided in favour of homosexuality.

Homosexuality is not due to any degenerative processes of either mind or body. The true homosexual, it is observed, often possesses a physical build of body that has a certain feminine grace. But the actual virility is physically masculine. The dominating characteristic of the homosexual is emotional sensitivity. The dominating feminine characteristic is an appreciation of colour and harmony, an appreciation that extends to many spheres. I have also found that in many such hands the degree of intelligence, the longitude of the mind, is rather above the average. In Figure 22, is an exact reproduction of a typical homosexual hand, the hand of a male. The fingers are long and of the thoughtful type. The thumb is normal. In the palmar surface you will note that the lines are fine, indicating a general sensitivity. The Mental line is long and has a longitude giving mental balance, a longitude A-B, with a latitude D. It is the type of Mental line that indicates marked intelligence, so long as the actual formation of the Mental line is clear and unaffected by any lack of concentration of any other disability that would show that its effective normal abilities were impaired.

The Heart line, you will observe, is of a typical straight type, the feminine type. Just above the Heart line there is a well-developed Girdle, and this, in this type of formation, betrays a definite hypersensitivity. The combination of these formations indicates a very definitely psychological predisposition to homosexuality.

In the case of the female homosexual we find that, though the Mental line is generally of the same type, the actual lines of the hand are not quite so fine. This thickening of the lines betrays a masculine 'hardness', control, or repression. The actual Heart line is more masculine *in the active types*, and shows a decided downward curving. I have observed in the majority of these cases that the first finger is generally long, betraying a general dominative tendency, while the Mental line betrays a definitely masculine quality.

In the case of the male it seems that the homosexual tendency is the result of a pronounced *feminine emotional*

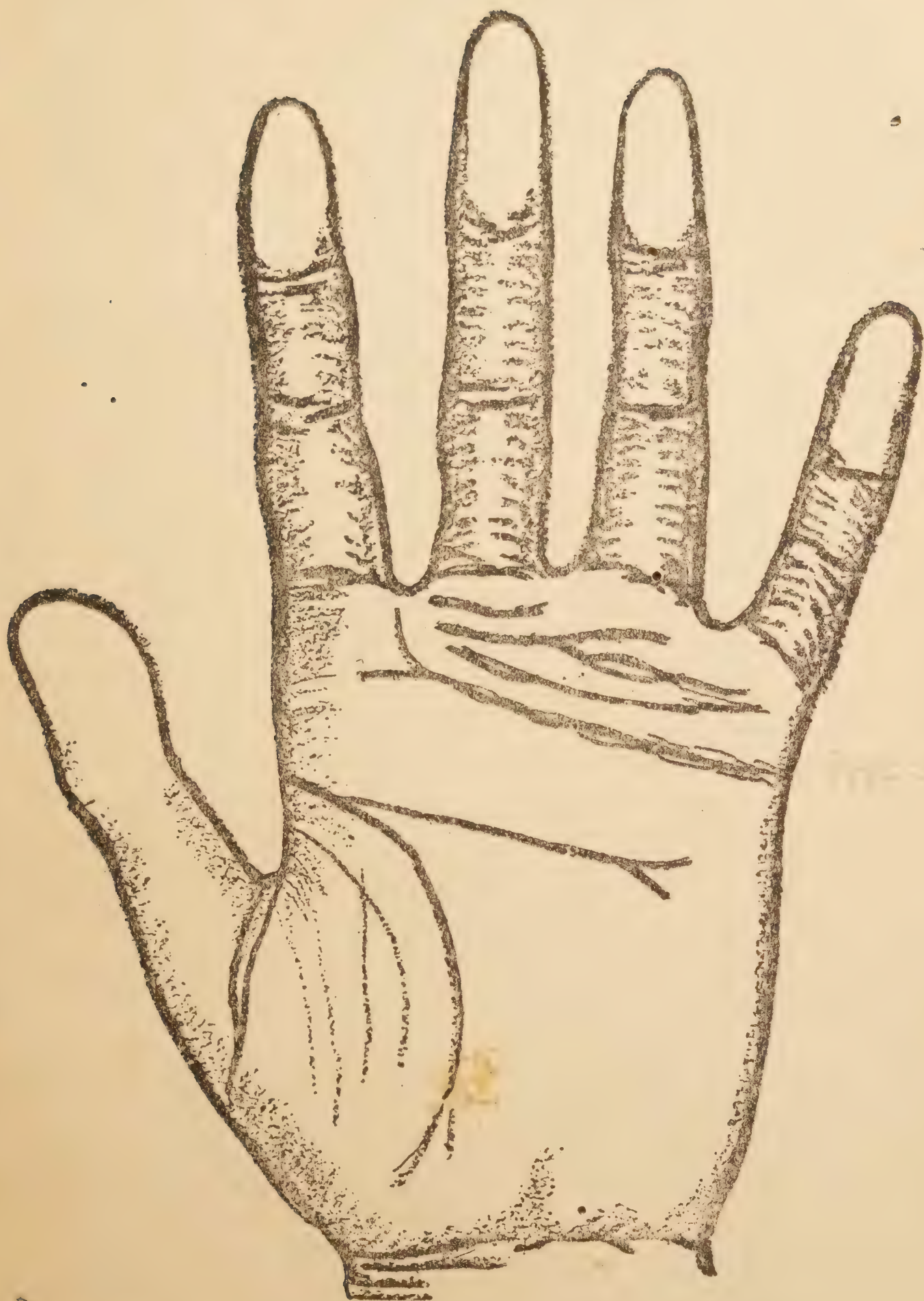


FIGURE 22. A HOMOSEXUAL TYPE OF HAND

Note that the fingers are of a thoughtful type. The lines of the hand are fine and there is a well-marked Girdle of Venus—indications of emotional sensitivity. The Heart line is straightish, the feminine type of Heart line.

factor. Whereas in the case of the active female homosexual the deciding factor is the *masculine quality of the mind* rather than any masculine emotional tendencies. Many women have masculine sexual tendencies, that is, the desire to do the wooing, the desire to dominate sexually, and the wish to create sexual desire in the opposite sex, with the ability to enjoy the resulting sex reactions in their partners.

The passive female type is an entirely different creature. She is extremely feminine, she is an exaggeration of normal feminine sex, and mental tendencies. And generally in these cases the homosexual expressions or tendencies are mostly defensive and are due to hypersensitivity and an over-developed fastidiousness.

Now what is the result of a repression of these particular erotic desires? What is the price that these people must pay for their obedience to conventional moral standards? Loneliness, the creation of a predisposition to dipsomania, and in many cases the development of some obscure neurosis and an unhealthy interest in some sentimental focus of their emotional relief. Such sentimental interests rarely achieve their object; more often they breed an intensified dissatisfaction and end with destructive and bitter disappointments.

I have found, as you will in your turn find, that these psychogenetic factors are far more important than the purely physical factors. The physical factors are in general practice controlled and dominated by the psychogenetic impulses. It is for this reason that we find in the sexual field such a diversity of variation of desire and expression technique.

Sex permeates the universe, and in this sphere of existence it is a dominating factor; its domination has been devised by nature to ensure the growth and development of life on this planet. Man, using his intelligence, has endeavoured to make sex a source of pleasure. But nature is not concerned, nor even interested in, the pleasure of man. Nature is concerned with reproduction. In considering

sexual variations it must always be borne in mind that they all have the same root. Variation in sexual procedure is produced by conscious, or unconscious, adjustments of individual need to circumstances, or circumstances to need.

Stekel has said: 'The sex instinct practically stands for the life instinct. It is the expression of the will to live, the will to enjoy, and serves the eternal struggle for survival.

'The two most important manifestations of the life instinct are: Hunger and Love. Hunger serves current life, love takes care of future life. Sexual instinct and nutritional instinct are the two basic components of the life urge.'

Further, he says: 'The life instinct is the instinct for gratification, expressing itself in every human being as an innate craving for happiness. Happiness is an enhanced sense of living generated by pleasurable feelings (or following release from unpleasurable feelings).'

Thus we find that primary 'wants', or instincts, are pleasure urges. It is a deep-rooted desire to acquire personal pleasure from living. In making a close study of the diagrammatic picture that our observations will have enabled us to chart of the individual relative psychological composition, we can tell how the individual will act to attain this end. It is at once obvious that if this diagrammatic picture reveals over-developments of powerful factors, such as sex—and by that I mean a development that is out of proportion to the normal needs of the other factors which it would then dominate—it places the individual in the position of experiencing more pain than pleasure. Lack of balance must produce disharmony, both within and without, in the individual mind and in the individual material life, or in the circumstances which centre round the individual. And the relative quality of the diagrammatic picture determines the emotional qualities, or states, that actually effect and mould the material life.

The miser loves money, greed is the quality of his emotional state. Every penny or pound he saves imparts a relative pleasure. Every penny or pound he has to spend

produces a relative unpleasantness. So the very necessity of material circumstances, the very effect to live, can cause unpleasurable sensations. The necessity to spend money offends his particular emotional quality.

And so we find that the Heart line betrays the sexual emotional quality of the individual. But when this is considered in conjunction with the formation of the Mental line we then possess reliable evidence of the '*extension of quality*', for this tells us in what way and in what degree the sexual emotional desires are controlled by reason.

To put this in another way. By a close study of these two lines we are able to answer the question whether the individual desires are strong enough to be contrary to the interests of the group, or whether the intelligence of the individual is strong enough to counteract anti-social emotional activities.

This consideration of emotional control is very important. And, knowing the particular social strata, or group type, of the subject under survey we must find answers to these questions. Are the component factors of the diagrammatic picture so balanced that reason backed by will dominates, or do the emotional factors, backed by will, prove stronger than reason? Does there exist a sufficiently strong enough element of cautiousness, or fear, to check the natural impetuosity of the emotional factors and so give reason time in which to speak?

To illustrate this clearly let us examine two cases. Figure 23 shows the subject's hand and the diagrammatic picture of that hand. In the hand we find that the thumb is well developed and is firm; this type of thumb betrays a strong will-power. The first finger is long, as long as the third, indicating a definite personal pride and a tendency to be rather dominative. The beginnings of the Mental and Life lines are tightly joined, which is an indication of a pronounced lack of self-confidence. This tightly tied formation always betrays the existence of some fear due to subconscious knowledge of some inefficiency.

The Mental line is long and straight and ends with a slightly forked formation, which gives it a longitude A-B. The actual latitude is E. The Heart line is of a normal type, forked, showing a balance of both mental and physical sex tendencies. The space between the Heart and Mental lines is fairly wide; this betrays sympathetic tolerance, the ability to appreciate the views and opinions of other people. With such a long first finger this appreciative tolerance might not always be expressed, but it does exist nevertheless. And finally we find a fairly deep space between the Heart line and the top edge of the hand, which is an indication of sympathy and affection. A warm-hearted and generous disposition.

Having thus briefly made a survey of this hand can we translate this into relative diagrammatic terms? In the diagrammatic picture in Figure 23 you will note that pride has a fairly large space allotted to it; this is the relative strength of pride as shown in the actual hand (first finger). Will has an even larger space; the thumb betrays a strong and dominative will, the type of will, from the formation of the thumb, that would be the servant of reason, and which would enable the subject to make definite directional efforts. Reason possesses an even larger space; this is the diagrammatic representation of the indications of the formation of the Mental line. With such a Mental line, plus a strong thumb, the subject would endeavour to guide his, or her, life by reason and common sense. He would be practical and calculating.

The size of the section marked 'tolerance' is determined by the width of the space between the Mental and Heart lines; this space predetermines the general mental attitude of the subject to life generally, and to his contemporaries particularly.

The section marked 'love' is determined by the depth of the space between the Heart line and the top edge of the hand. Thus we find love is a matter of sympathetic understanding-ability, plus sex tendencies. The sex tendencies colour or determine the expressional form of love,

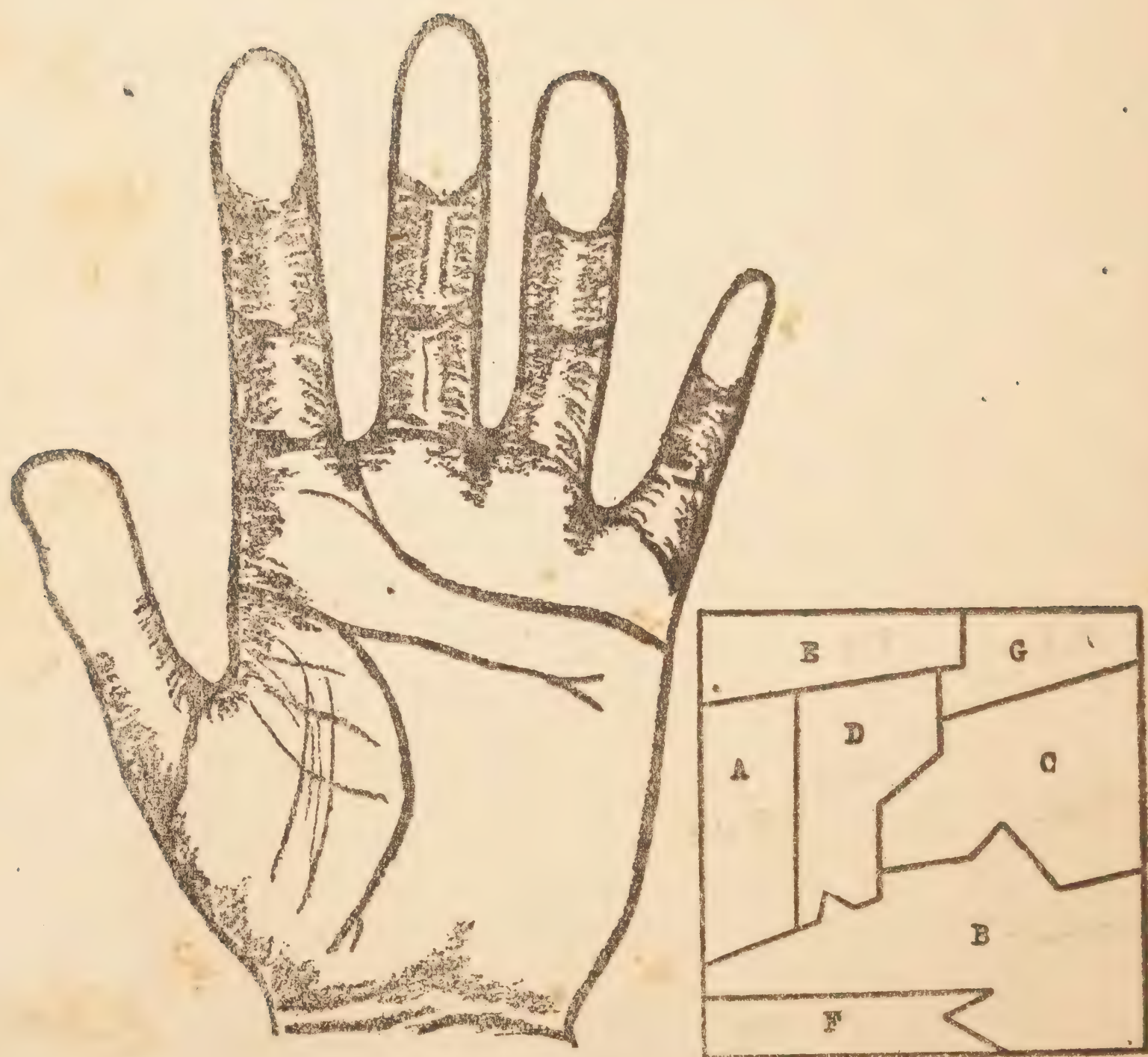


FIGURE 23. HAND AND CHART

The thumb is straight and firm, indicating a reasoned determination, so section A represents will-power. The Mental line is straight indicating calculative reason, so section B indicates the relative strength of reason. The Mental line is straight, and a calculative mind is always somewhat cautious, but in this case the beginnings of the Mental line and Life line are tightly joined, thus there is a large element of cautiousness (section C). The Heart line is normal and betrays ordinary sex tendencies (section D). The first finger is fairly long, personal pride is strong, so section E betrays the relative strength of pride. The space between Heart and Mental lines is even and fairly wide, so tolerance (section F) would be sympathetic and largely controlled by reason. Reason, you will observe, impinges on sex, tolerance, and cautiousness (D, C and F).

while its actual quality is determined by the longitude and latitude of the mental spheres.

Thus we have charted a diagrammatic picture of the main psychological factors. We have, in other words, a very shrewd idea of the main motive forces of the individual, and a glance at the chart will tell us how those factors interact. These interactions determine the interactions if the sum total of the diagrammatic picture, with extraneous impingements of the material conditions or circumstances that surround the individual.

In this case what would be the dominating factors that controlled individual action and determined individual reactions?

I think it is obvious.

Reason, plus cautiousness, as the dominating factors, would limit all individual activities to the sphere of the provable and the practical. Life would become a matter of calculative forethought. Any circumstances, emotions, or conditions that showed any predisposition to incorporate elements of uncertainty, or any avoidable unknown reactional sequences, would be met with diplomatic, procrastinating evasions. These would be, so far as circumstances permitted, fair and allowable. The existing degree of personal pride would not permit of any easy, or 'illegal' evasion. In such cases, where the actual mental scope (reason) is restricted to a less expensive latitude of understanding, there would be a greater ease in creating evasion, a greater latitude of evasion, that would not be so 'legal'.

Such a diagrammatic picture must impress us with its stability, its calculation, and its control of emotional impulses. It is true that a great deal of this emotional control, in particular circumstances, would not be due either to calculation or to any estimation of practical value, but to fear. The marked element of caution, symptomatic of fear, when expressed in this degree would in many circumstances give or create a reasonable answer or excuse for the exertion of emotional control. And

that would be a permissible camouflage created by the interactions of the element of personal pride.

Here we have a chart which betrays the controlling motive of all individual action: cautiousness plus reason. A person who would act in an 'understandable' way and whose life is reasonable, conventional, and ordinary. Such a chart is conducive to success in many of the material spheres of activity, even though those motives may be tainted with ulterior mundane motives.

Lessen the degree of personal pride and you lessen the whole valuation of the chart; you take away an emotional stabilizing element. You release at once freedom from legal restriction, from an innate sense of fair play, and the individual becomes 'legally' unscrupulous—if it suits his purpose.

In the emotional sphere, in all matters of sex, the individual possessing such a chart would be quite conventional, even in his most unconventional emotional moments. There would be a strict repression of any free expression of sex, a repression of any impulsive emotional demonstration.

Now, in contrast, let us examine another case. Figure 24 shows the subject's hand and diagrammatic picture. Observe that the first finger is short, shorter than the third, indicating a lack of personal pride. The thumb, the helm of human destiny, is supple; this formation betrays emotional impulsiveness, the tendency to drift where the changing winds of fancy may blow us. The Mental line dips down too far—it has a longitude C and a latitude D; it betrays an imagination that is out of focus with reality. It betrays a mind that builds castle devoid of substance, on the shallow sands of longing, of self-created desire. The space between the beginnings of the Mental and Heart lines is wide; this alone betrays a rash emotional impetuosity, but when combined with the supple impulsive thumb, impetuosity is accentuated to a dangerous degree.

The Heart line is straightish, but beginning high between the first and second fingers, it betrays a basic physical tendency. It is low on the hand and narrows the space

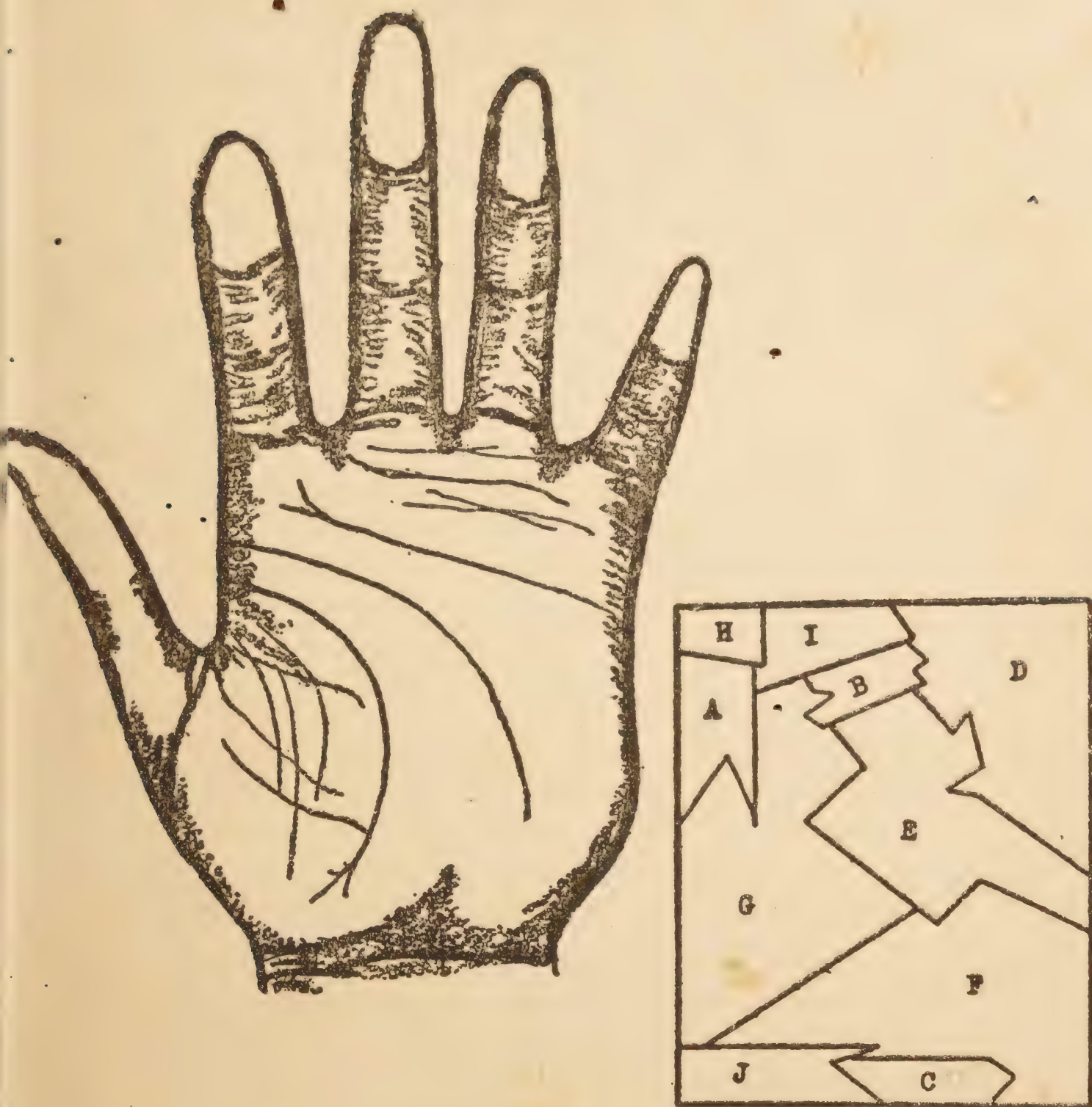


FIGURE 24. FAULTY PSYCHOLOGICAL COMPOSITION

This hand bears a supple thumb, a weak impulsive type of thumb, so will-power must receive a relatively small space—A in our chart. Reason is destroyed by imagination, the Mental line bends down too far; sensitivity and emotional impetuosity further hamper its working. The space B represents the small atom of reason that exists. Section C represents cautiousness. The Heart line is long; a mental feminine type of sexuality plus emotional sensitivity (D); betrayed by the Girdle of Venus, so sex becomes a dominative factor (E). Imagination is another important factor (F). The combination of the wide space between Mental and Life lines at their beginnings and the supple thumb makes emotional sensitivity a powerful factor (G). The first finger is too short, pride (H) is small. Love, the space between the fingers and the Heart line, is fairly strong, but not a dominating factor (I). Section J indicates tolerance.

between the Mental line and itself. This narrowness betrays a selfish and a very fixed personal mental attitude to life generally. We can therefore assume that this subject would find it very difficult to be impersonal; whatever the problem, or whatever was under consideration, the personal viewpoint would be considered first—and last.

You will also note that there is a well-marked girdle across the base of the fingers. This betrays a definite emotional hypersensitivity. So the combination of a fantastic type of imaginative ability and this degree of emotional sensitivity must tend to throw the individual perspective out of focus with the material world which surrounds him, and in which he must live and have his being.

Now let us reduce this hand, with its varied formations to an understandable diagrammatic picture. The length of the first finger must compel us to allocate a comparatively small space to pride. The formation of the thumb will not permit us to give much space to will. Even the space that we can give it in its relative importance is invaded, as you will see, by emotional impetuosity.

The rather dominative importance of emotional impetuosity in this individual picture is made necessary by the formations in the actual hand—the supple thumb, the wide space between the lines of life and mental ability, and the formation of the actual Mental line itself, which betrays too great an imagination. The whole emotional tendency is further accentuated by the well-marked girdle.

Thus we find emotional impetuosity, imagination, sex, and sensitivity all interacting to dwarf reason and cautiousness. Tolerance, its degree of effective operative activity being betrayed by the width of the space between the Mental and Heart lines, is in this case obviously very small. The space between the Heart line and the top edge of the hand gives an indication of the relative degree of love.

One glance at this chart shows very plainly that there is a faulty psychological balance. It is obvious that even within the confines of itself there must be uncertainty, lack of directional activity. A good dinner, a little wine, and

pleasant company, and the whole of any preconceived plan or intention is destroyed. The chemical balance of the body, disturbed by such slight stimulants, produces desires and ideas that normally would be repressed as being in opposition to reason, but which, in this case, would persist in swamping both will and reason. They are held in slight check perhaps by cautiousness, but for that very reason causing uncertainty and indecision.

And how will such an individual possessing this diagrammatic picture react to actual life and people? Surely with every uncertainty and with every symptom of unreliability. Dominated by emotional impetuosity, fed by an overdeveloped imagination, and made responsive by hypersensitivity, the personal desires, inclinations, and tendencies will receive primary consideration. Their gratification will become an insistent necessity. Not because they are really necessary, but merely because they are, in such an unbalanced psychological composition, *very necessary to that individual at that time*. And there is no extension of any contemplation of time beyond the present; because desire, sharpened by impulsive impatience, is a thing of the present.

Whereas in our first case cautiousness plus reason tend to produce a too consistent contemplation of the future, and thus make action in the present slow and deliberate, as being a foundation for the future, in this second example we find that the future has no place in the consideration of present activities; as the present, which is the immediate gratification of present desire, is of paramount importance. This, in the case under consideration, is obvious; the whole diagrammatic picture we have charted has no concern with the future.

To live solely in the present is just as bad, if not worse, than living quite completely in the future. Both are 'living out of balance', and any such living is bad. To 'live in balance' is an art which only time, experience, and intelligence will enable you to attain. Once attained you are master of yourself, even perhaps of life itself.

And what is love?

Not sex. Sex is but a small part of love, although a very important part—to most people. Their diagrammatic pictures demand it, they themselves demand it. It has become part of their 'pleasure picture'; which is another way of saying that they regard sex as an essential factor. There is no denying that sexual satisfaction is a very important part of 'satisfaction with life'. If you can only understand your own complex being, how much better is your understanding of other complex things? Sex satisfaction is only attained by 'understanding'.

If you are happily in love it means that you are sexually and, *within the scope of your mental sphere of understanding*, satisfied. It means that there is harmony in the spheres of the physical, mental and spiritual. If you find compatibility in these three spheres, though you are a coward or a hero, you will express that love, you will fight for it even in the face of death itself, just because you have found 'personal harmony', and that is a wholeness, or unity, of your deficiencies with the efficiencies of some one else, which, united, make the whole complete within itself.

Such sexual and mental harmonies may, at times, be created by some circumstances or conditions that are contrary to the conventional codes. But is that really so very important? Is the happy efficiency of two or more people to be sacrificed to the inefficiencies of the majority? By such pandering to restricted understanding, are we going to help the growth of a wider understanding? By living in a repressed restriction, so that no offence is given to these unwritten laws, does the majority gain by the sufferings of the few? Would such sacrifices be 'worth while'?

The answers to such questions depend too much on individual compositions and relative circumstances. The world is growing more tolerant because it has already suffered so much through its selfish intolerance. But it grows to a wider understanding so slowly. To many the fact that time is eternal and without end is small consolation. But to those who hope for the ultimate development of the

human race into something very akin to the angels, this fact must bring a quiet peace and a tolerant mind.

For 'God is Love'. And love is a state of harmony which in its highest form, is harmony complete in all its varied spheres. Sex, so far as love is concerned, is but a part, and not, as is the case with so many ill-balanced humans, the whole.

One of the tragedies of life is the rarity of this complete harmony between two people. It appears, when we do find it, as a glorious accident, a fairy tale, a mysterious something that we must envy, and perhaps even fear a little. Its power is so silent and yet so sure of itself; its unity is so devastatingly complete. And if ever you look deep into the eyes of two people who love with such complete unity you will see the reflection of an understanding that is beyond expression in words. And like so many silent things, it is silent because it goes deep to the heart of earth—or universe; to find peace in the depth of its understanding, and a realization of its immeasurable power over its own destiny.

The Signature of Time

GRAHAM Howe has said: 'Mind is the tool by which we touch our circumstance, to measure and often to control it so that it may become the servant of our desire. But what is this mechanism, this thing of words; this "mind"? The word we use for it is very small, however large may be its meaning. It is significant that so many of the larger meanings, which we must most often use, are captured by such small words. Life, love, fear, will, law: it is as if mountains of meaning are precariously held within the limits of these verbal points.'

And how I love that phrase, 'are captured by such small words'. How true and exact and profound! It almost seems as though our minds were conscious of the vast greatness they could not hope to visualize, and in humility had all unconsciously fashioned little simple words in which to hold a mirrored conception of majesty. For the smallness of many great words would seem to be symptomatic of our humble fear of the greatness they symbolize.

The word 'time' is a small word. Time is a very vast and a very complicated thing. In abstract contemplation it is eternal, in actual fact, and so far as you and I are concerned it exists only just as long as we are in a state of consciousness. It exists as an individual measurement of experience which cannot be relied on as being accurate. In a state of pleasurable contentment time flies; in pain or danger it lingers and becomes slow. In the first state we are unaware of time because we are only aware of pleasure; in the second state the unpleasantness or discomfort we experience sharpens our conscious perception and we become aware of time in terms of pain, or fear. There is a

relative measurement of this disagreeable state of discomfort in terms of time. The greater the discomfort the more aware we become of time and more slowly does it appear to pass. Pain and pleasure both cause distortion in our relative perceptions of time.

Mind alone makes time; without mind there can be no comprehension of this concept of space. Thus it is true that time begins for us at birth, yet it is also true that it trails behind us, while it also extends beyond the present, even beyond its personal ending—if we end at death? The very moment mind exists time is born as a conscious concept. The moment mind ceases we become part of its shadow, the dying shadow of the things that were, and that have shaped them as they are, or are still shaping.

This ever present concept, which we only know in part, and don't quite understand, leaves its signature bravely written in our hands. To us there are three concepts of time: the past, present, and future. They are merely subtle differentiations of different phases in this sequence of evolution.

So far as this particular study is concerned the past, as conceived in these elusive terms of time, is shown in the formations of the various markings in the left hand. This left hand appears to undergo little variation in the formations of the markings throughout the subject's life. And if a careful comparison is made of the left hand characteristics with the known characteristics of the parents, both physiological and psychological, a remarkable resemblance is generally to be observed. It appears, from the careful observations that I have made and which you, in your turn, can check as opportunity offers, that the inherited mental and emotional tendencies are indicated by the formations found in the left hand.

There are no two hands alike; that is, no pair of hands belonging to the same subject are identical. If, as we must believe, there is a cause for all things, then why these differences?

The diagrammatic pictures of left and right hands show a difference, and often a most marked difference. The left hand betrays 'inherited' tendencies and the endowed mental ability and sphere of activity. This left hand does not appear to change.

The right hand, however, alters very considerably from time to time. The differences that exist between the markings of the two hands is due to the developments of the subject. There must be adjustments of inherited tendencies and mental assimilative abilities, to conform with discoveries and new standards of conduct that must take place between birth and maturity. This involves some very complicated developments of the basic inherited tendencies; and we find that there are extensions in the effective sphere of the inherited diagrammatic picture. The original longitude and latitude of the Mental line rarely remains 'set', in the right hand; it either widens or becomes more restricted.

The growing body and the developing mind are affected by a vast variety of things. Early environment, food, climate, social contacts, illnesses of childhood, in fact all those impressions and experiences that come to us through the mediation of the physical senses must have some effect on the development of the varied factors that compose the adult picture.

It is therefore a fairly easy matter to determine the direction and rate of psychological development, or to detect any retrogressive complications, by noting the developments or changes in the right hand.

Nothing remains static. Evolutionary processes, though gradual, are persistent. Every child takes a halting step beyond its parents. The honest, simple farmer may have a son. The child is born with the basic characteristic qualities of its parents. As the lad grows he learns many things that his parents have never heard about, he learns something of the 'whys' and 'wherefores', of scientific achievement. His teachers are able to explain many of these principles with such clarity that the developing mind

is able to understand them. This starts a mental development, the Mental line in the hand begins to grow a little longer, perhaps a little straighter. One day the lad enters the Air Force, in course of time becoming a pilot. To him his job is simple and understandable. To his parents it must ever remain a mystery; and their son becomes a being to worship, something to be proud of, and something to boast about.

We begin by learning words, we learn to speak, often using words that have no meaning to our mind, but words that may please us by their sound, or by the attraction to ourselves that their use may cause. Then we are also learning experience; we begin to use our senses, and the experiences that are brought to us are registered, and held, by mind. And again we experiment, we re-seek those experiences that have brought us pleasure and comfort, and we begin to devise means of avoiding those experiences that have been productive of discomfort. And, in most lives, the gradual formation and composition of the diagrammatic picture is a matter of chance. In very few cases do parents bother to have expert advice with regard to the basic composition of the child picture, and it is left to the child itself to wrestle blindly with experience, seeking unaided to establish some personal conception of the order of this strange world in which it finds itself. Often it has to contend with baffling contradictions in words; words and experience not, apparently, having any logical connection.

For example, a child is told to tell the truth, it is impressed with the fact that 'truth pays'. Yet if it tells its aunt or uncle, that it hates them, or that they are ugly or mean, any utterance of such unpleasant truths brings swift punishment. And unless an entirely different and more common-sense method of guidance and training is employed, some method which replaces punishment with patient explanation, there is danger of distortive interactions taking place in the developing picture. Finding that it evidently does 'not pay' to be truthful, and realizing that it cannot rely on the soundness of the information that

is imparted to adults, it begins to employ self-defensive mechanisms. It begins to tell lies, to be cunning and unscrupulous. Mind becomes concerned with evasions rather than with direct frankness and clear thinking. In the case of a very sensitive child such procedures may even begin to mark the Mental line with the indications of nervous apprehension, laying the foundation for destructive introspective thinking in its later years.

Let us take an actual case to illustrate this development of Mind, in time beginning with the original child picture, the undeveloped and untouched diagrammatic chart. In Figure 25, is the psychological composition of the very young child as shown by its hands. This represents the basic material from which is to be moulded the pattern of its life. A great deal depends on the circumstances and the experiences it encounters in the early days of its life, for those are the very things that may determine the composition of the diagrammatic picture it will bear in its right hand, in adult years.

You will observe that will is strongly shown, and is adequately supported by reason. Sensitivity is rather too marked; the subject is naturally hypersensitive, probably the inheritance from 'nervy' and highly strung parents. Sex is well developed, but is likely to be held in check by cautiousness, which tends to neutralize its emotional impulses.

It is quite easy to see that if this child is to develop into a well-balanced being every effort should be made to enhance and develop reason, so that the emotional sensitivity can be placed under its control. It should be taught to apply reason. Such a child should be shielded from all emotional shocks, it should be prevented from experiencing the drastically unpleasant, as such experiences would further develop its cautiousness.

Pride, love, hate, and tolerance are the off-shoots of the relative combinations of the basic characteristics. They are defensive mechanisms or pleasure expressions, which depend on the circumstances in which they operate.

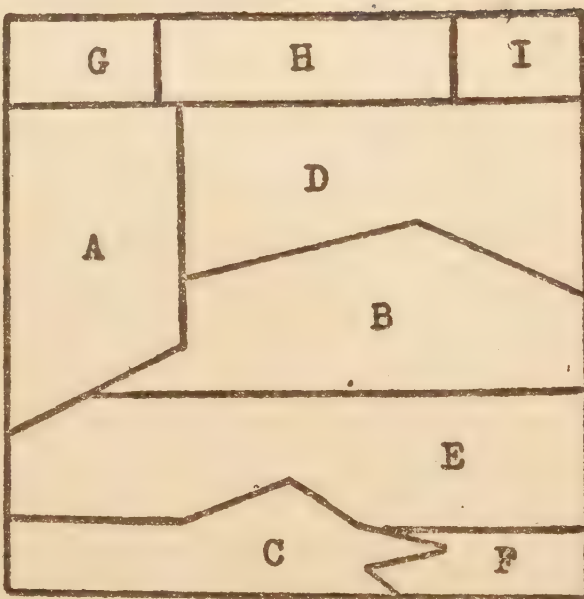


FIGURE 25. A CASE WHERE REASON AND SENSITIVITY DOMINATE

A firm straight thumb, plus a balanced Mental line, give sections A, willpower, and B, reason. The joined formation of Mental and Life lines at their beginnings, plus a balanced practical mind, produce an effective cautiousness (C). The lines of the hand are fine and there is a wellmarked Girdle of Venus; thus sensitivity (D) becomes with reason a dominative factor. Sex is represented by E. The space between the Heart and Mental lines is rather narrow, this restricts tolerance to F. The space between the finger and the Heart line is deep, so love has section H. The first finger gives some pride (G). In this case reason being a dominative factor Hate must have a relatively small space (I).

In this case the child grew to maturity in an atmosphere of strife and turmoil. The parents were 'nervy' and incompatibles, the father a very coarse type of animal, the mother refined and sensitive. The child grew up in an atmosphere of uncertainty. It might receive caresses—or blows, which, did not, so far as the child could understand, depend on any elementary logical deductions that it could make. This immature child mind tried to fathom the mysteries of adult conduct. Not knowing anything about 'temperament', and a lot of other peculiar things, the application of its simple standard of logic merely tended to prove to the child that it could not trust its own mind. Often when it expected kisses it received blows; expecting blows it was given a penny. One night sent to bed at a ridiculously early hour, another night, for no apparent reason, the child was allowed to stay up until its eyes closed in irresistible sleep.

It had glimpses of things beyond its intelligent conscious understanding, things which, while not understood, seem to have had some peculiar effect; there is produced a vague desire to experiment. It has seen some of the rough embraces and sex plays of its father, it has noted first with alarm, then with curiosity, the responsiveness of its mother. And thus its own sex instincts beget premature experimental procedures.

The general uncertainty of its parents' moods, plus the basic fear of unpleasant personal experience—injustice, punishment and loss of comfort or pleasure—produce an enhanced and defensive cautiousness. Sensitivity is sharpened by fear, and there is gradually developed a very ready responsiveness to pleasurable stimulations. Finding that it cannot apparently rely on reason, it becomes cunning and cultivates evasive procedures. Gradually, and almost unconsciously, it begins to find that it is wise to take what comfort and pleasure it can whenever opportunity of such is offered, and this quite irrespective of the fitness of time or place. If it sees a pot of jam left unattended and within easy reach, whether it is hungry or not does not

matter—jam stands for 'pleasure sensation', so the jam is eaten. The probable sequences of punishment or sickness teach it in time to use some discretion. But this discretion is a defensive cunning.

So we find that the basic factors of this original diagrammatic picture begin to undergo subtle changes; and there begins a defensive development that produces a definite lacking of relative balance in the ultimate diagrammatic picture shown in the formations in the right hand of the adult.

This excessive sensitivity, plus an accentuated fear and a distrust of reason, produces an extension of those self-gratification experiments of childhood. As it grows and develops it more and more indulges in false compensations and defensive diversion tactics. Sweeping on in complete ignorance of cause and effect, it learns of 'luck' and it constantly uses the terms 'good luck' and 'bad luck'. It attributes to a nebulous and abstract something a good or bad influence over its individual destiny. Not realizing that this primitive concept of a personal protective force ascribed to something outside itself, or its control, is not in strict accordance with fact, it drifts into cynicism.

Living in a world peopled with similar people, people who also employ defensive tactics of various types and kinds, and having to earn a living, he endeavours in this sphere to apply the faulty principles that have become active principles born of a faulty psychological composition of the diagrammatic picture. The result is not encouraging. Reason has been abandoned, except as a process whereby he can devise cunning evasions and satisfy personal inclinations without cost to himself.

And we shall find, some twenty years later, another diagrammatic picture. In Figure 26 I have drawn a hand to show the relative composition of the adult in this case. You will note that reason has a relatively small space. Will has become restricted to serve emotional sensitivity, which interacts with sex. Cautiousness still exerts a check and has grown. In actual practical operation it serves purely

personal ends; it helps in the creation of evasion and is in league with reason, it invents excuses and justifies its own injustices. Hate has grown; that is, the capacity for hate, a development that has been fostered by sensitivity. Tolerance has become restricted, and love occupies but a small space in the individual picture and in the scheme of things, as it conceives that scheme.

Thus stands the signature of time. And with what result and for what purpose?

It is said that we learn by our mistakes. That is very true. But what hope is there that an individual possessing this picture will ever find the cause of the mistakes it has made? Or ever be able to understand the causes of the confusion, the disappointments, and the difficulties of its life?

How is it possible to determine, from the hand, the actual effect of this diagrammatic picture on the material life of the individual? Is it possible to ascertain with any degree of certainty, and in the terms of 'success' and 'happiness', the result in the material sphere? This is a very important point and requires careful explanation.

Hitherto, in all the books that I have read on this science of 'handreading', the authors have dealt with a line that runs up the centre of the palmar surface as being the indicator of individual destiny. This line they have termed the 'Fate' line. 'Fate' implies an irrevocable predestination, an implication with which I cannot agree, and one that I can find nothing in my researches to support. On the contrary, I have found every indication that the degree of 'free will' is comparatively large. That is, 'free will' within the boundaries of the individual diagrammatic picture.

For example, it would be impossible for any one with a Mental line giving a longitude C and a latitude D to find success in a very practical sphere where success was entirely dependent on a consistent concentration on practical realities. In this way, by individual psychological compositions, is an element of restrictive activity imparted.

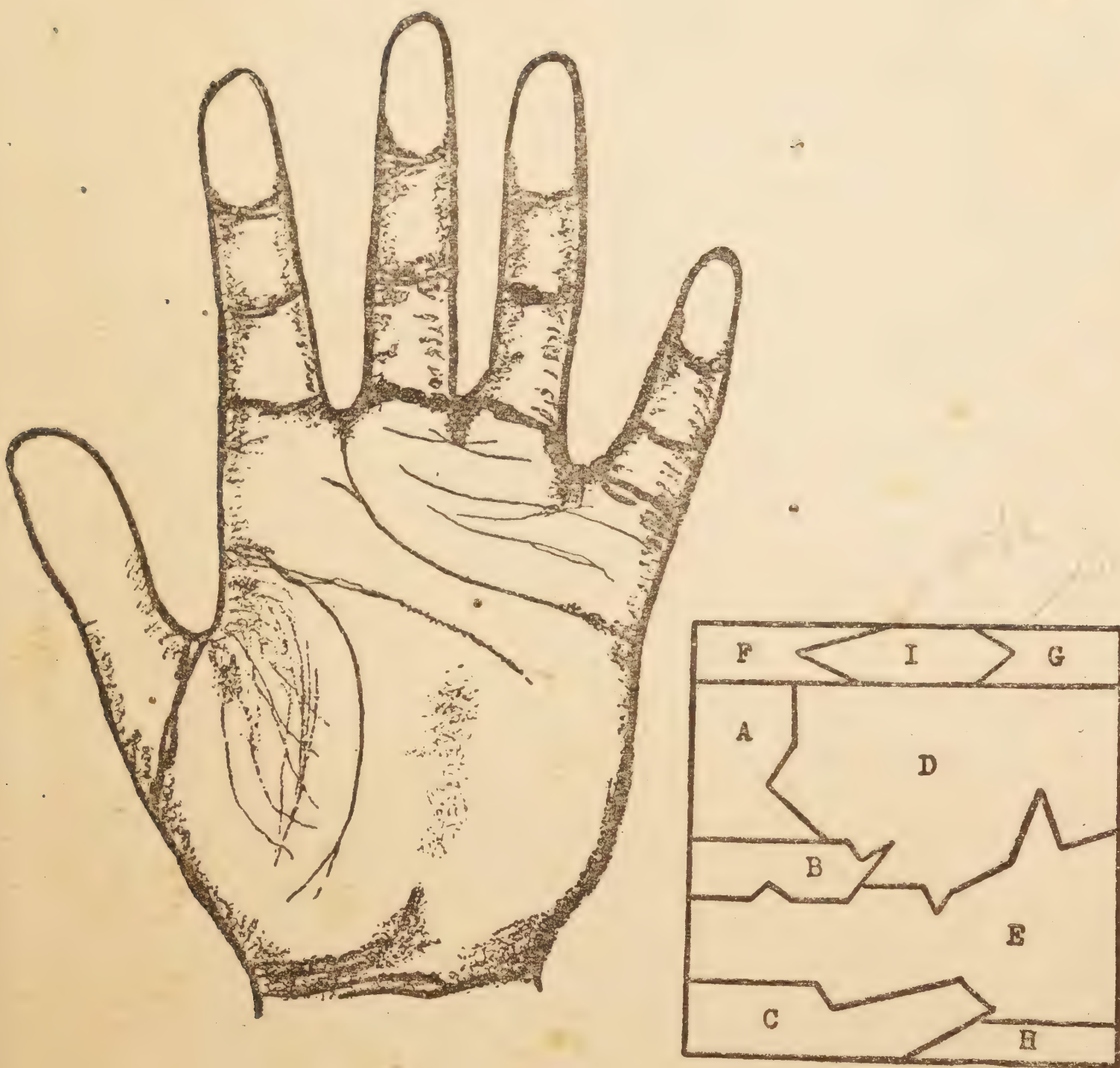


FIGURE 26. DOMINATION BY SEX PLUS SENSITIVITY

The thumb is firm, but the Mental line shows nervous apprehension, so will-power receives A, reason B. The beginnings of Life and Mental lines are joined, C represents cautiousness. The Heart line indicates strong sexual tendencies accentuated by sensitivity shown by the well-developed Girdle of Venus. So sex is indicated by E, emotional sensitivity by D. The space between Heart and Mental lines is rather narrow, an introspective and personal mental viewpoint, so tolerance is small (H). Pride is F, love G. Frustration would, with such a composition, produce a big element of hate (I).

And we shall find that 'free will' is entirely dependent on the relative psychological compositions for its degree of effectiveness. These can only be altered by corrections being made of any faulty relative interactions within the individual chart. This involves knowledge. Knowledge is the key then that opens the door to freedom. And we can assume, I am willing to admit, a definite element of predestination within the boundaries of the individual diagrammatic picture, due to lack of any personal knowledge of faulty balance. But such a type of predestination is not quite the same as is described by the majority of writers on this subject, many of whom, I am afraid, have pandered to superstition rather than take the trouble, and the time, to examine facts.

You will find that this 'Fate' line, credited with mystery and an amazing occult significance, becomes a very ordinary and understandable formation. I am sorry if I have to disturb the complacency of so many 'professors' and seaside 'seers'; but the fact remains that this line is merely the personal index of individual success. A success that is very relative and often has no material standard by which it can be judged.

In the case that we have examined, the hand bears a 'Fate' line that is shadowy and faint, full of islanded formations, and is broken in many places. This tells the story of periods of worry and marked uncertainty, changes and a lack of a settled career. And is that due to actual material circumstances over which the individual had no control, or are those unsatisfactory conditions the direct results of the faulty psychological compositions that have gradually been allowed to develop?

I do not think that the individual is to be blamed, if one dare use the word 'blamed', in connection with such unconscious developments, for so much of the confusion that he has encountered. Surely it must be agreed that if only the child had developed under different conditions and had received more intelligent care in the vital years of its childhood then the story written in the formation of that 'Fate' line would have been different?

The very existence of a malformed 'Fate' line is an indication of some definite faulty interactions of the psychological factors. It is true that in many cases we may find that this faulty psychological activity is the result of diseased conditions of the body, or due to the existence of some chemical deficiencies in the physiological composition. But that is an aspect of this study which must be left for the moment. It is so vast and so complicated that we cannot even attempt, in this book, to deal with the basic principles for the detection of these things in the human hand. I merely mention that such cases can, and do, exist.

In general practice I have found that attention to the psychological composition is of major importance. I have observed that in most cases of major disease there have been faults in the diagrammatic picture which have predisposed to the formation of a faulty chemical balance; and that, in its turn, has favoured, and even actually produced unaided a diseased condition of the physical body. So we must consider the psychological composition of primary importance, controlling, as it does, so many other angles and activities of human life.

I am not attempting for one moment to lessen the importance of any actual material conditions, particularly material conditions that may be adverse and perhaps entirely beyond personal control. As we have already proved, these early impingements of extraneous conditions and circumstances on the developing basic picture are of vital importance. Particularly if, as in this case we have examined, they were subject to a false interpretation. Which means that there would be faulty reactional processes and faulty adjustments.

When we examine the adult hand we must bear in mind the actual material conditions and circumstances in which that person is existing. It is very important that we know, for example, what kind of work he is doing. Where and how he is living. Then armed with these facts, our advice and our analysis can be accurate and accurately detailed.

The hand of a man of, say, forty betrays the psychological result of forty years of life. It shows him at the present point of time, and it enables a very accurate analysis of the past to be made—the past from which emerges the present and from which is to be moulded the future. Those forty years of life have beaten the basic factors into a talisman that has brought personal satisfaction, which is success. The degrees of success are measured in degrees of satisfaction or the fulfilment of personal primary wants without uncomfortable compensations. Or the hand may betray forty years of faulty thinking and wrong living, the symbol of failure; too many excursions among the side-shows of life, too much time wasted in seeking escape, and too little time given to trying to ‘understand’.

Whatever the hand may show, it reveals the present state, the present composition, and that is to be our starting-point. It is our business to try to alter the signature of time if that signature is written with uncertainty, with pain and doubt, or scrawled in vicious resentment across the pages of a life.

This science can rescue humanity from a blind, erratic progression and give in the place of ‘chance’ more ‘certainty’; certainty of self if not of circumstances. We can establish faith where it is most needed—in self. This science, properly applied and used, can bring that very abstract state of Heaven a little nearer to some practical realization in actual fact.

In all other forms of psychological analysis the past has been a very important factor in establishing the present. In this newer and more unorthodox method we find that the past is not quite so important. There are exceptions to that; and those exceptions are where past experiences and events impinge upon the basic structure of the diagrammatic picture, and tend to produce a permanent complex, or a persistent memory picture, that the individual desires to prevent from being repeated.

The more orthodox psychologists cling persistently to the past. Does the past matter so very much? Is not

the present, with its existing fixed psychological compositions, by far the most important? Take, for example, the case where there exists a persistent fear of poverty, of sexual intercourse, of bad health; any case where the existing complex has some obvious connection with unpleasant experiences in the past. Why do these fears persist for so long after the original experience has been ended and apparently finished?

In the answer to that question you have the answer to so much that is mean, petty, and stupid; the answer to why we have wars, why men are beastly, and why women suffer—because we are afraid. Uncertain of ourselves and afraid of our own deficiencies. We are afraid of missing something. So afraid that we become greedy of living, and often we drink deeply from the cup of experience, knowing the taste will be bitter; but we are compelled to experience by our fear of death.

That is the subconscious root of many evils. The fear of a premature death. It is a primitive and persistent fear, only mellowed and removed, perhaps, by experience. Once we have loved, known sorrow, and have stood on the heights and sounded the depths of our own individuality, and translated our instinctive urges into material terms in time, then we have lived. And only then, having lived and fulfilled the questing desires in ourselves, are we unafraid and psychologically fitted to pass on.

The balanced diagrammatic picture, that is the picture that is as near to perfection of balance as is possible in this world of unfinished things, is probably only to be found in the hands of the very old, or the very intelligent. Life and living is merely a preparation for dying.

Where the diagrammatic picture shows a nicety of balance, with a balance in the relative interactions within itself, there is very little fear of life. There is no wavering of any 'Fate' line, for these people have no concern with 'Fate'. They live; that is 'Fate'. The present is their concern, the future they deal with when it comes, and they travel with thoughtful care the road that they see to-day.

But they are always subconsciously aware that in a few hours tomorrow will be to-day. So, in terms of time, they encompass all time by their efficiency of the moment. One can do no more than that.

How few, how very few, ever become so efficiently balanced as to be able to live fully now in the present, yet never losing touch with the fact of their progression in time? The great majority live ahead of time, they live beyond their conscious reach; they try to out-distance time; and they live in a continual nervous apprehension. A most destructive state of mind, for it robs life of all reality and poisons the ever-present moment.

The subject with the wavering, broken, or islanded 'Fate' line needs psychological adjustment. The first step is to impress these people with the futility of trying to run away. For all the learned discourses, for all the long-winded treatises, the obscure technical discussions, the fact remains that the basic cause of most of these psychological misfits, complexes, phobias and frustrations, is the fact that the faulty composition of the individual diagrammatic picture was unable, or unwilling, to admit a fact.

Is it therefore so very necessary that we trace this complex back to its origin? Why bother so much about this past? It has shaped the picture as it stands at the moment, and ill-shapen as it may be, and, unfortunate as the individual may have been in its shaping, it exists. Then for the sake of sanity and for the good of all men, let us deal with things as they are, not as they were nor as they might have been.

I do not wish to say that a knowledge of the originating experience that gave primary birth to the complex is of no value. Such knowledge in many cases can be of great value. But we are rather apt to lose sight of the fact that this complex or peculiarity of behaviour, did have a place in the original diagrammatic picture. Marriage with unpleasant experience merely gave it life.

I consider that the time has come when we should aim at psychological simplification rather than further elaboration. We are in grave danger of wrapping ourselves so closely in a web of words that truth may become obscured. And it is very easy to tie our intelligence to the posts of vanity with mere words. The very first step in this process of simplification is to deal with the present composition of the diagrammatic picture. And you will find that in actual practice it is often amazingly easy to neutralize the effects of the past by adjustments in the existing psychological composition. In some cases this is not so much a matter of adjusting, as 'attuning' the existing relative composition to an easier interaction within itself.

It is somewhat outside the scope of this book to discuss the more superstitious aspect of the hand in detail, but some mention should be made of the general formations found.

It is widely believed that any lines that run up from the outer side of the palm and join the 'Fate' line indicate affections that have, or will, enter the life.

It is believed that where a line runs up at the side of the main 'Fate' line, parallel with it, it is an indication of a supporting friendship in the life of the subject.

The point where a line begins to run parallel with the 'Fate' line up towards the base of the third finger marks the beginning of success. The line is known as the line of success, or Apollo line. If this line has an island formation in its composition, the duration of that islanded formation indicates the duration of a period of difficulty and danger to the domestic peace and happiness of the subject. (3)

If the 'Fate' line begins tied to the Life line it is an indication of restrictive circumstances and uncertainty in the early years of the subject's life that have hampered progression.

If this line begins near the outer edge of the hand, opposite to the thumb, it is an indication that the subject was helped by people of influence in the early years.

And where this line begins in the middle of the palmar surface, near the wrist and travels in a straight line up the hand, it betrays some difficulties and the need for much effort on the part of the subject to attain a gradual progression.

There are numbers of other marks and formations that those who are interested would do well to study carefully. Most of these I have dealt with in my previous book, *The Hand of Man*.

I have found many of these markings and formations to be quite reliable and of great help when dealing with the more exact and scientific aspect with which we are mainly concerned. Particularly would I draw the attention of the serious student to the formation of this 'Fate' line at its beginning.

It seems that not only are the mental and emotional reactions of the diagrammatic picture recorded, but also many of the experiences that cause those reactions are marked by the complicated and delicate physical mechanisms involved. This fact is useful, and however unorthodox such a procedure may seem, if it helps to shed some light on probable causes of faulty interactions, then surely we shall be justified in taking advantage of that fact.

We can formulate this hypothesis on the facts already known and proved: that the formation of the 'Fate' line prior to the age of twenty-five years betrays general conditions rather than particular events, conditions for which the subject is mostly quite unable to control, but which nevertheless have a definite effect on the developing personality. Therefore if this 'Fate' line shows signs of restrictive circumstances in these years, it is an important fact, as such circumstances would favour the inception of introspective defensive mechanisms. These, in the course of time, must tend to produce distortive interactions of the psychological factors, and would not be favourable to the effective production of full self-expression in the subject's own particular material sphere.

Whereas a 'Fate' line beginning devoid of such restrictions would tell us that there has always existed the ability for self-expression, and that, this being the case, it is most likely that any distortions that we may find in the diagrammatic picture would be due to other causes.

But can we take any serious notice of the formation of that 'Fate' line after twenty-five years of age? Does it then still record the uncontrolled conditions, events, and circumstances of life? I am of the opinion that it records the reactions of the individual to events and circumstances, rather than of the predestined sequence of events.

I have been forced to the conclusion that the external events and material circumstances are relatively unimportant in the forming of this line once the original diagrammatic picture has attained maturity; and that this line betrays intimate and individual general attitudes, and that it is these that shape our destiny. The formations in the human hand are the signatures of time to the present, and they can be altered by skilful readjustments, and by the extension of mental scope.

Time is held in mind, and it is mind that, so far as we are concerned, determines how far and with what depth of meaning, in terms of pain or pleasure, external events and material conditions shall affect us. Where we find a hand in which there is every indication that the mental scope is not large enough or strong enough to guide and control the emotional factors, we have found a hand which must bear the imprint of difficulty. The emotional factors are personal pleasure factors, having little regard or consideration for any other member of the group, unless it be such members as it would pay those factors to consider. These factors are always selfish, always and persistently selfish, and without the control of reason they must bring unhappiness. No person can live successfully or happily under continual direction of their emotional factors. And it is amazing how many people are wasting their lives, and the lives of other people, in such unconscious efforts to achieve this end.

In such hands you will find a mass of fine lines, criss-crossing in a bewildering maze. The 'Fate' line is generally much broken and numbers of fine lines run parallel with it from time to time, and then fade out, indicating influences that have come into the life for short periods, often to disturb its placidity, to leave it unsatisfied and unchanged. And when, in these hands you find numbers of fine lines running from the base of the thumb out across the life line and so over the palmar surface it is an indication of an easily influenced mind. These people appear to lack any definite 'directional' mind ability; their ideas and their decisions are things of the moment. They are emotional reactions, not mind decisions.

I have used simple diagrammatic compositions to explain these principles, employing, for the purpose of illustration, the major primary 'want' factors. Actually the full diagrammatic picture is a much fuller and more complicated chart. I have illustrated such a chart in Figure 27. I do not intend this to be taken as a chart that is common to all hands; it is not. Each hand, representative of an individual and particular psychological composition, must have a chart of its own. Some factors found in this chart would not be found in a hundred others. In some, the combination in certain degrees of balance must produce another factor. You must construct a chart for each case or hand.

Let us examine this chart and build from it the hand from which it was made. The fingers are of the thoughtful type, the Mental line is straight and long, with a longitude A—B, and a latitude D. A mind capable of thinking, calculating, and visualizing within a wide sphere of understanding. This gives reason and calculation. The actual Mental line shows the typical fluffing which indicates some apprehension, and as the beginnings of the Mental and Life lines are joined an element of cautiousness is added. *The combination of cautiousness and calculation begets fear and an element of apprehensive thinking.* Thus we have the space 'fear apprehension', in relative relationship to these other factors. This 'fear apprehensive' tendency has

probably been born of some unpleasant experience in the earlier years of the life.

The thumb is firm and straight, so we allocate a strong, guiding will. Over all we find that the hand betrays determination, and with a small line coming down from the edge of the hand by the base of the first finger to join the Life line, which betrays ambition, we must give as the guiding factor of the complicated interactions, directional ambition. In other words, the subject knows what he wants, he has made up his mind what he thinks he wants; whether that, when he attains his goal, proves to be just what he wants may be another matter. But for the time being there is imparted a directional determination to the whole.

The first finger is moderately long, therefore pride, personal pride is normal. The space between the Mental and Heart lines is fairly wide; this indicates a sympathetic tolerance. And across the base of the fingers, above the Heart line is a well-marked Girdle of Venus, indicating a definitely emotional sensitivity. With such a Mental line this must be controlled by reason, therefore we must allocate a normal space to sensitivity.

The actual Heart line is straightish, curving slightly downward, one fork jutting up between the first and second fingers, the second fork sweeping on to the base of the first finger—the Mount of Jupiter. This formation betrays a high degree of mental sexuality, feminine in type, and an appreciation of physical expression of sex of the type that can satisfy the more fastidious and dominant mental sexual urges. Therefore our subject would be selective in his choice of partners for sexual expression or exercises.

All the lines of the hand are fine and clear; there are few, if any, that sweep over from the base of the thumb. The lines running across the Life line determine the degree of emotional-intelligence receptivity.

The fact that the lines are fine and few gives quality to the whole, a certain innate refinement as well as a vital energy which is of a mental type. The fact that these fine

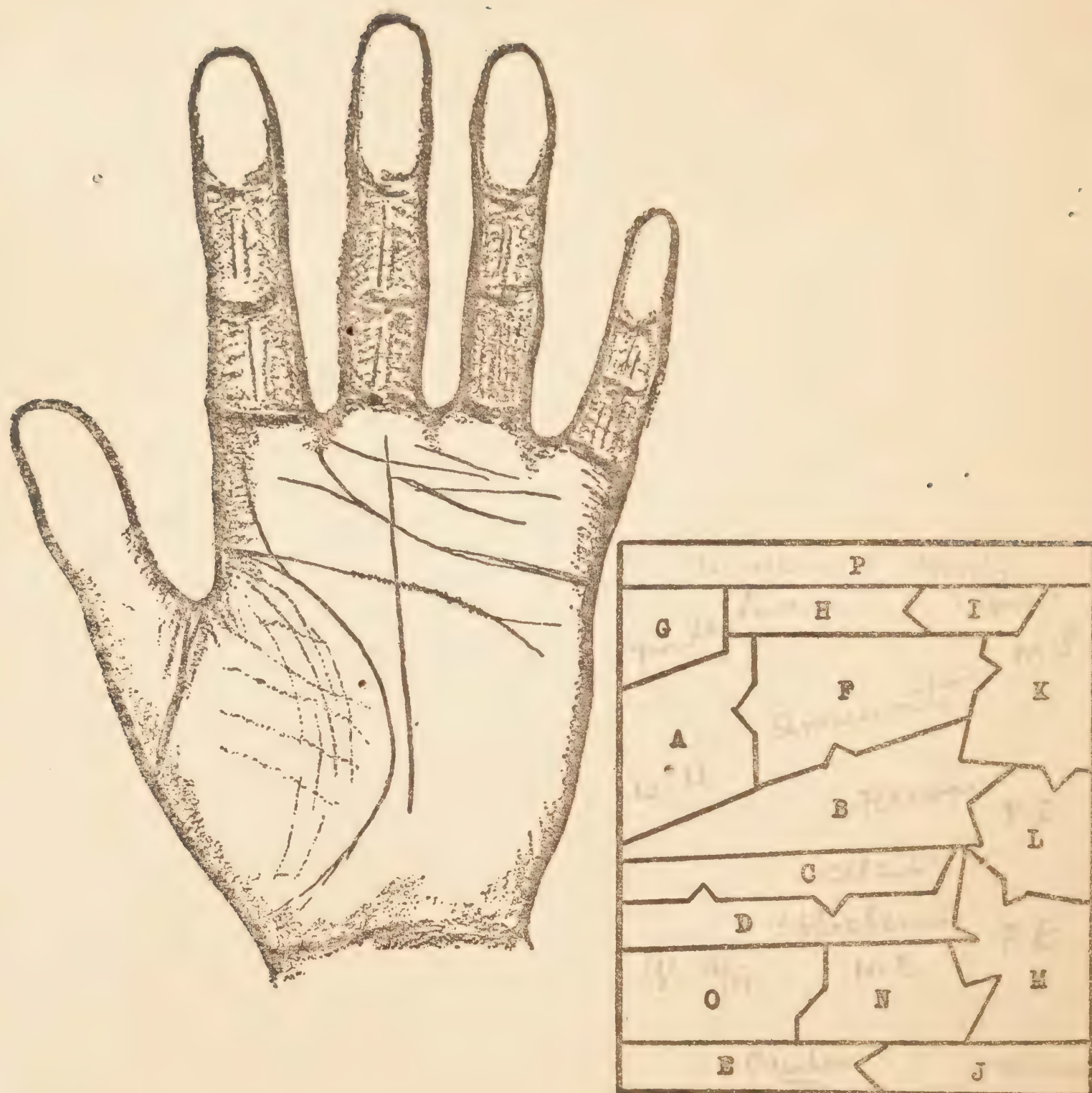


FIGURE 27. EXAMPLE OF A MORE COMPLICATED PICTURE.

The firm straight thumb indicates a strong will-power. In section A of the diagrammatic picture we have its relative strength. The Mental line is straight, ending with a forked formation, a balance between imagination and practical reasoning; this gives us section B, reason. The Mental line being straight, the calculative tendencies are strong, so section C defines calculation. The Mental line is fretted with fine lines, or dots, indicating nervous apprehension, a tendency that is increased by imagination, enabling calculation to visualize probabilities. Thus, section D defines apprehension, which interacts with calculation; this is shown by the two points in the chart, D-C. Cautiousness is normal, a matter of reason rather than fear; the beginnings of the Mental and Life lines only just lightly touch, so we have section E, cautiousness.

(Continued)

lines are deep betrays a strong physical counterpart. Thus we are able to chart the spaces 'Quality Appreciation', 'Vital Energy (Mental)', and 'Animal Energy (Physical).'

The space between the fingers and the actual Heart line is deep enough to give normal sympathetic emotional feelings and reactions; while hate must make a comparatively small space in our chart. Hate is an emotion that could not exist without good cause—reasonable and mental calculative justification—with such a Mental line. And hate being such a negative emotion it can have but a small part in such a positive diagrammatic picture. Having thus charted our subject, what corrections could be suggested or made?

There is only one. The elimination of the fear apprehension.

And how can that be accomplished?

Surely by an appeal to reason? By showing, or rather by proving, to our subject that his fears are unreasonable. And with such a wide mental scope this should not be so very difficult. The main difficulty in achieving corrective psychological results is that our procedures are often restricted by the restricted sphere of understanding in our patients.

All the lines of the hand are fine, indicating an innate sensitivity which is accentuated by a well-marked Girdle of Venus. Thus sensitivity has the comparatively large section F.

The first finger is of average length, so pride, G, is also average. The space between the Heart line and the base of the fingers is fairly deep, and as there is a high degree of emotional sensitivity shown, love (H) is strongly indicated and tends to dwarf hate (I). Affection, sensitivity plus reason restricts hate. Tolerance (J) shown by the space between the Heart and Mental lines, is average.

The Heart line is straightish, a feminine sexual tendency of a mental type which is accentuated by the general sensitivity. The section K represents the mental sex tendencies, which interact with L, the physical sex tendency. This is shown by the upper fork of the Heart line.

All the lines of the hand are fine and clear, with the Life line sweeping well out into the palm; indications of physical energy, indicated as M.

You must talk, using words and examples, which convey a definite and understandable pictorial reaction in the mind that you are trying to impress. Therefore restriction of mental spheres in one's patients must produce restriction in scope and curative abilities and procedures.

Take for example a subject suffering from an overwhelming hate complex. We will assume that this was produced by some purely natural selective process, such as a man being engaged and his betrothed meeting a more suitable mate, breaking the engagement and marrying her second choice. The first man might be of a restricted mental type, primitive and lacking in 'appreciative intelligence', he naturally enough hates the second man because, according to his restricted understanding, this second man has seduced his woman and 'cheated' him (the first man) of his pleasure chances.

This, of course, is not actual fact. For purposes of our illustration we must assume that it was a perfectly natural case of 'greater suitability or compatibility'. But how difficult it is to bring that hate-distorted and limited perspective to an actual realisation of the facts?

The lines being fine, clear, and (in the actual hand) not numerous, indicates vital nervous energy (section N).

The hand betrays a thoughtful and sensitive mind, therefore there is an appreciation of quality. This appreciation embraces all things and people that may come under the notice or observation of the subject. Section O indicates the relative strength of quality appreciation.

Just below the first finger a line runs down to join the Life line, an indication of ambition. The 'Fate' line is straight and unbroken, indicating an ambition that is directional. That is, will-power plus reason have held the subject to a definite aim, all efforts, are seasonable or 'directional efforts'. This tends to dominate the whole composition, as you will observe in section P.

The mental sex tendencies (K) interacts with the physical sex urges (L), which in turn interacts with physical energy (M), which is used as the motive power for expression. Vital energy (N), which is a nerve-mental energy, also interacts and uses physical energy (M) in giving expression to mental concepts.

Unless the practitioner can talk in primitive language, can bring himself to the level of his subject, the case is beyond hope. But if the practitioner is clever enough and understanding enough, it can be done. But all the academic phraseology, and all the polite niceties of description and simile, must be sacrificed to plain speaking. The practitioner must work within the mental sphere of the man before him; he must deal with the causes of this hate, and its extensions from the past to the present, in terms that are primitive and practical.

Another problem that may often face a practitioner is, what standards have we in this space-time concept by which we may gauge degrees of goodness and degrees of evil?

None, except generalizations. And generalizations do not cover all cases, therefore they must be regarded as useless. Conventional morality is basically a defensive mechanism, and it is so rigid with ignorance and prejudice that it cannot be bent to measure any exceptional individual cases.

Conventional morality says: 'You have done wrong, according to our standards, therefore we, the group, must punish you.' And, just to frighten us if they cannot touch us, the moralists end by saying: 'And if we cannot then God will.' The group always has the idea that God is on their side; it is an auto-suggestive idea; they like to think He is on their side and they refuse to think otherwise.

Our justice, after thousands of years of striving to create justice among ourselves, is childishly primitive. Twelve good men and true are sworn to give a just and true verdict; they are there to protect their own rights actually, in case they ever found themselves in that dock. Men are trained to defend and prosecute, to juggle with words and distort facts. Insanity in law is one thing, and insanity in fact is another.

I recently examined some hundreds of imprints of the hands of habitual criminals, men who have spent the best

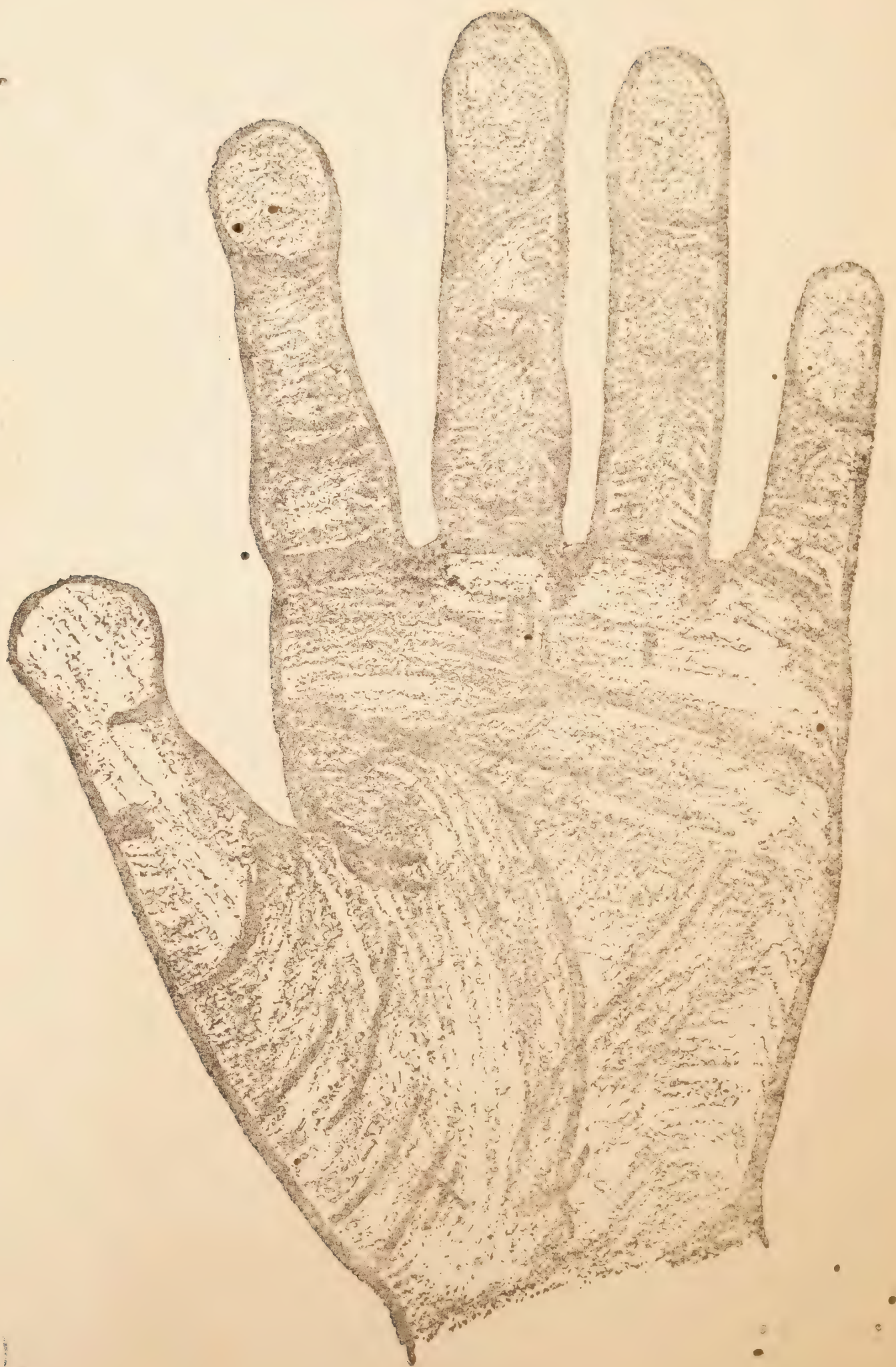


FIGURE 28

years of their lives behind prison bars. *There was not one of those men who could be anything else but a criminal;* there was not one diagrammatic picture that was so balanced that individual responsibility could be said to exist. These were cases for the psychiatrist, not the prison warder. You don't imprison people for chicken-pox, for having an inordinate love of money or food or fine clothes. But why bother to talk about it; we have no time for these 'misfits'; we have other things to do, things that will please us a lot more, says the world.

The world has progressed, of that there is no doubt. The standard of living is today higher than ever before in the history of this race. But in consideration of the knowledge that we have gained, and of the sacrifices that have been made to obtain it, our progress is painfully slow.

You will find when dealing with individual psychological compositions many strange combinations of factors that may produce expressions, individual expressions, that are apparently contrary to all the conventional teachings and all conventional standards of morality. And yet, in spite of that, many of these 'queer' people hold within them a strong desire to benefit humanity. And I personally believe that the only standard, if standard it can be, by which one can judge the relative boundaries of good and evil is by that will to do good. The will to progress and to defeat the things we hate: war, suffering, oppression, and injustice.

FIGURE 28. THE HAND OF SPADA, THE BANDIT

Spada was executed by the French for the murder of various people. This bandit displayed great cunning and courage. Note the terrible thumb, a blind unreasoning determination. A determination that dominates the whole picture. The Mental line is short, a practical mind. From a position in line with the outer edge of the second finger, the Mental line goes on as a shadow rather than a definite line—undeveloped longitude. Observe that there is no 'Fate' line, a complete lacking of any directional effort or ambition. This is the hand of a man who would drift through life, taking what he wanted at all costs and with a complete disregard for other people.



FIGURE 29. THE HAND OF A KILLER

This is the hand of a man who committed murder, a murder of jealousy and passion. Note that the Mental line indicates a vivid imagination; this, fed by jealous possessiveness, as shown by the formation of the feminine type of Heart line, would produce jealousy based on imagination rather than fact. The terribly obstinate determination as shown by

(Continued

The workless woman who sells her body to keep life in the body of her illegitimate child, or to give it a good education and a decent start in Life—is she so bad? Her methods may offend conventional morality, but her motive is sound. But why blame the woman? Why is she *able* to sell her body? Because there are plenty of respectable men, married men, fathers of families, all too ready to buy.

And I am not exaggerating. I hear many strange stories in my consulting room. And I have found that the diagrammatic pictures in the hands of so many of these ‘virtuous’ women and ‘right-living’ men are anything but ‘right’.

The respectable stratas of human society hold many people whose hands betray distortions and emotional malformations: selfish vanity and petty poisonous fears which produce a damning inefficiency.

And after all is said and done, what shall set the seal of justification on our actions, our urges, and our lives? The practical results surely shall justify the rightness or the wrongness of individual cause? General standards are of no use. We are all afraid, nature has made us so, she has given us the instinct to fight with the weapons to our hands. She wants the strong to survive, she has taught us to fight for ourselves, for what we want; so that the world and the human race may go on.

The sum total of all psychological knowledge and wisdom is found in Holy Scripture: ‘All these evil things come from within, and defile the man’ (Saint Mark vii. 23). And—‘Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; *and shall not doubt in his heart, but shall believe*

the thumb would hold this man to his purpose, good or evil, once he had decided to act. This hand bears whorl finger-print patterns on all fingers. The first finger is far too short, a lacking of any degree of self-esteem. This hand presents such a distorted picture that there can only be one correct verdict—insanity. But that was not the verdict of the court that tried him.

that those things which he saith shall come to pass; he shall have whatsoever he saith' (Saint Mark xi. 23).

Faith, the great dynamic force that can change men and women, even the whole world, bringing to us a greater vision and a clearer understanding, can only come by a knowledgeable correction of the signature of time that is being written in our hands.

You and I, tiny atoms in a bewildering vastness, can only achieve by achievement in our tiny sphere. By taking the trouble to make ourselves more self-reliant and more efficient, and less heedful of the 'probable cost'...

The more you study these individual diagrammatic pictures, the more uncertain you are likely to become of 'right' and 'wrong'; they are such relative terms. But there can be little doubt that the 'right' is that balance of psychological composition that gives to the individual the greatest efficient personal expressiveness of his whole composition, compatible with the *best interests* of self-development, for the welfare of the group. By that I mean the whole group, humanity at large, and not a tiny part, nor even the community in which he happens to exist. It is possible for that tiny group or community to be out of 'attunement' with the vaster world of which it is but a mere part.

The formations in your hands mark your development or your retrogression. They are the symbols of your courage or your cowardice. They betray your developments towards individual balance or your gradual acquisition of 'unbalance'.

In dealing with the cases that come before us for our consideration and our careful advice, whatever other factors may affect the problems that face our subject, his, or her, basic diagrammatic picture should be our starting-point. We dare not disregard what time has written in that hand. There is the past, the present exists, and the future is shaped, but yet unborn, before, us.

Ultimate Achievement

Wilhelm Stekel has written: 'The social impulse will never grip the masses unless we pave the way. Psychoanalysis means a spiritual revolution. The affective feeling-attitude of all reactionaries who are opposed to this new science is due to their instinctive recognition of its dangerous and revolutionary force. Like evolution, it is capable of transforming our whole social life. In England and in the United States we see already its beneficial effects in the abandonment of the ridiculous prudish attitude towards sexual problems. How long before its influence will be felt universally? Then the physician will truly be the leader of mankind. The physician who understands the human mind, above all, is the one best prepared for this mission.'

And that is our ultimate achievement. To make this exact scientific study of the markings of the human hand a guide to a better understanding of our own problems and their origins. These do not, as so many unthinking people would have us believe, originate in extraneous events and circumstances. Human problems originate in the mind that operates in time; national or individual, it is the bewilderment, the fear, or the jealousy that abides in mind that causes all our troubles.

The smallness of human intelligence can be measured by the greatness of its mistakes. While that is so true it brings us hope, for it is by our mistakes, by our pain and suffering, that we are made to think. The thing that causes discomfort receives much more thoughtful attention than the event, circumstance, or person bestowing pleasure or comfort. We are very aware of discomfort, at once we

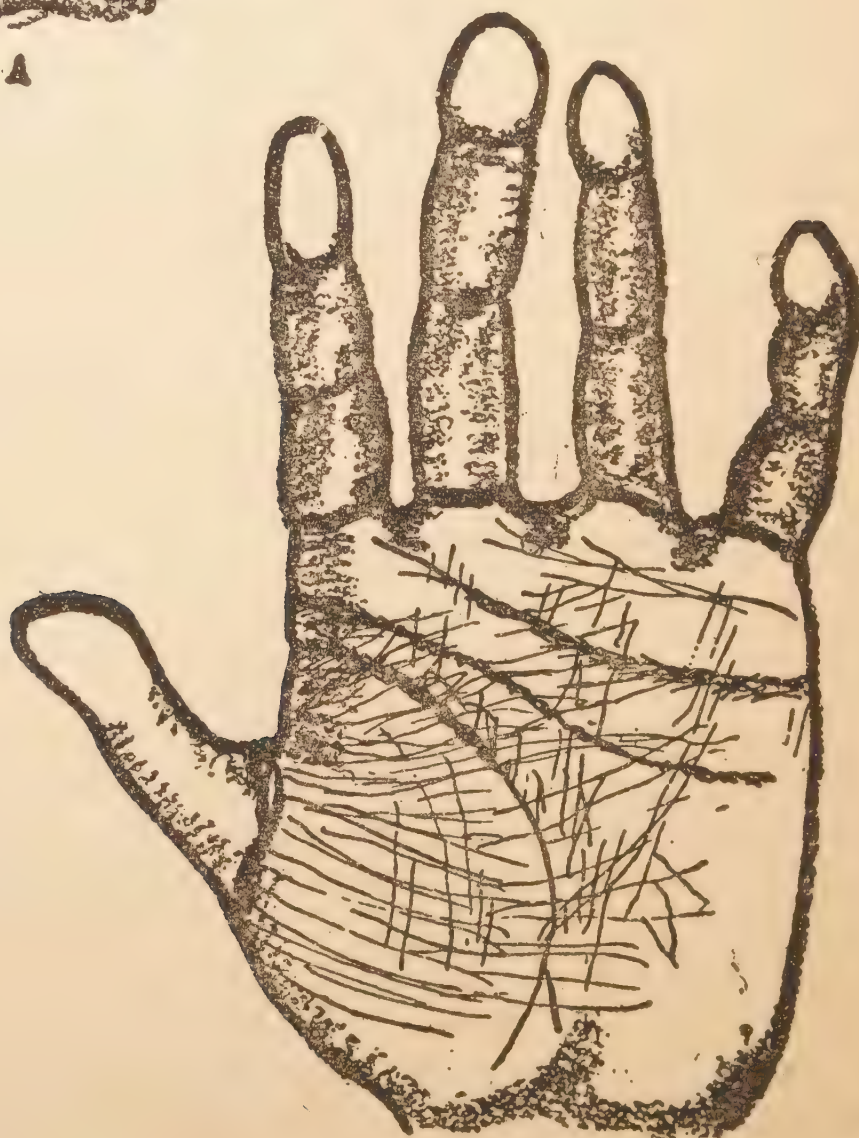


FIGURE 30

begin to wonder why, and that is followed by an intelligent effort, within our own mental sphere of comprehension and understanding, to ascertain the cause. We are wise enough, or cunning enough, to know that once we have really discovered the cause we are in a position to cure, certainly to avoid any repetition of that particular discomfort.

Why do people go to doctors? Because they believe that the doctor is in possession of such an extensive knowledge of the human body and its defects that he will know at once what is the cause of their ill health. Once that cause has been established beyond doubt curative treatment is an easy sequence. People who are suffering, either mentally, emotionally, or physically, send me imprints of their hands, or come personally for me to take the imprints. They seek my aid because they hope that I shall be able to discover the cause, and having discovered that advise the remedy. And, as I have proved by my observations, it is this discovery of a basic and fundamental cause that often proves so difficult, but which, by using the hand as the symbolic mirror, from which to chart that tell-tale diagrammatic picture, becomes so easy and so accurate.

Too long has this 'reading of the hand' been the pastime of the romantic and the neurotic. It has been the plaything of the ignorant and the amusement for an idle hour. As I described it some years ago, it is the Cinderella of the

FIGURE 30. AN EXAMPLE OF CHANGE

Figure A is the hand of a child of six or eight months. This child was brought-up in an atmosphere of nervous tension and excitement. The parents were terribly highly strung. They were always changing their opinions, their friends, and their home. Life, for this child, was a series of hectic changes, a continual need to readjust its opinions on many things. Figure B is the same hand two and half years later. The whole hand has developed a mass of fine lines, a marked increase in emotional sensitivity; increased to a dangerous degree. The Mental line shows islanded formations, lack of concentrative ability. The faint 'Fate' line in the first print is not shown in the second. The thumb has become supple, and the space between the beginnings of the Mental and Life lines has widened. This second print shows every indication of a general psychological deterioration and a developed emotional instability.

sciences; but even poor Cinderella shed her rags and came into her own in the end.

As we grow in time, recording experience by reaction and an automatic adjustment of the factors existing within ourselves, the basic purpose of our nature may not change, but our methods change. The vital basic factors of human character remain, as originally inherited, unchanged through life. But the dynamic force they exert may have changes of power-focus. They become more controlled, or more uncontrolled as the reason-reaction dictates or the emotional control-determines.

Change there must be, not in basic and fundamental individual characteristics, but in their use and in the way in which they are expressed or used to gain their objective. There can be extensions or developments of inherited mental abilities, there can be increases in mental longitude and latitude. There can be retrogressions, there can very easily be diminished mental activities, and there can take place a definite developed restriction of mental longitude and latitude. These changes are seen in the minute alterations in the formation of the actual Mental line from time to time. And it is a wise thing to take imprints of the same hands from time to time, say once a year. Then, after a time it is easy, and astounding, to note the differences in formation that can and do take place in the markings of the human hand. These alterations mark, not changes in basic characteristics, but in secondary ones and in method and procedure.

Dealing, as we are, with a very delicate and a very finely adjusted piece of machinery, the very finest readjustments or the tiniest of alterations can produce such vastly different results, actions, and expressions when translated into definite material terms.

As we have seen in Figures 25 and 26, external conditions and circumstances cause alterations in internal interactions. The power value of the various factors alters, there is an increase in the power exerted by some factors, while

it is diminished by other factors; this alters the whole 'directive force' of the individual. It gives birth to fresh expression-forms.

It is not always possible to find a solution to some problems that will satisfy all factorial requirements. In many of these cases it is possible to discover some compromise that will give part satisfaction. Failing that expedient the wisdom and necessity of enduring unsatisfied factorial requirements must be proved to the satisfaction of the subject's intelligence. Unless this is proved, and proved very fully and conclusively, that particular ghost may continue to haunt the mind. The realization of certainty is a vital factor in obtaining freedom from desire or ambition. To give an absurd but illustrative example; suppose you had a desire and an ambition to be a king. Knowing that your position as a clerk or a messenger boy definitely precluded any possibility of your ever becoming a king, then the knowledge of this certainty of impossibility is easy to realize, so the idea no longer bothers you. You may still possess that desire, but it is no longer a disturbing factor. Your intelligent knowledge of the impossibility of its fulfilment places that in its correct perspective.

But if you happen to possess a Mental line that dips right down near the outer edge of the hand near the wrist, we may infer that it will be a much more difficult matter for your intelligence to accept such a verdict; you may try to satisfy this desire by attempting a compromise via your imagination. You would be in danger of building an hallucinatory state of kingship, regarding your friends as your subjects. You would deliberately endeavour to live out of perspective with reality in an attempt to satisfy this impossibility. To assure such a mind that kingship was in actual fact impossible would be comparatively easy, but the practitioner would have to prevent the establishment of any such hallucinatory compromise.

The cure of many mental and nervous states of 'disease', as Howe describes them, is to bring to the subject the realization of 'impossibility' in that particular case or

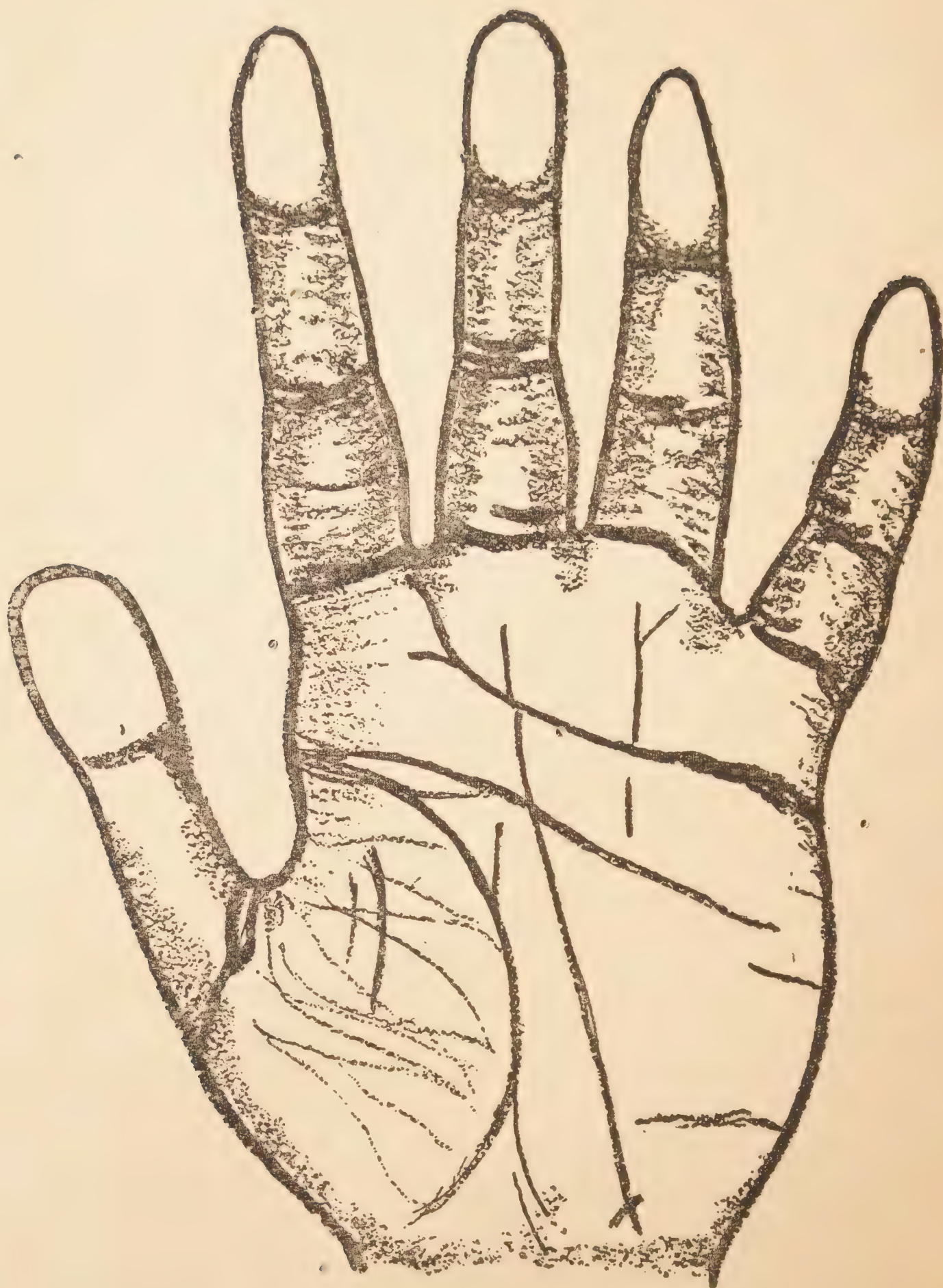


FIGURE 31. A CASE OF DOMINATIVE CALCULATION

The first finger is long, indicating a high degree of personal pride, a tendency to dominate others. The bases of the fingers are thick, an indication of a sensuous appreciation. The Mental line is long and straight, a mind that is practical and very calculative. The 'Fate' line

(Continued)

matter. Once this has been achieved you have brought an element of certainty into being that neutralizes that particular desire.

In many cases it is difficult to replace 'uncertainty' with 'certain impossibility'. In general living there must always exist an element of 'uncertainty'; the acuteness of its degrees being dependent on the particular composition of the particular diagrammatic picture with which we may be concerned at that time. 'Certainty' is mostly dependent in its general terms on the existence of certain conditions or the fulfilment of certain precautions.

It is 'certain' that I shall catch a train that leaves at 3.30 p.m. if I allow myself enough time to get to the station from which it is due to start at that hour, providing I have enough money with me to purchase my ticket, and presuming no accident occurs on my way to the station that may delay me. These are common and general uncertainties, and in most people their precautions to avoid any of these contingencies are automatic.

Suppose one is in love, and, while that affection is reciprocated to some extent, there exists an 'uncertainty', a doubt as to the degree and quality of reciprocation; or a doubt as to the general compatibility being strong enough to make a union in the narrow sphere of marriage harmonious and pleasant. Here the terms and conditions that can produce 'certainty' are rather beyond the estimation of the people concerned. The degrees of probable compatibility under such circumstances depend on the general compatibilities of the two diagrammatic pictures in relation to each other. And presuming that it is found, by expert examination of the hands, that a workable compatibility does exist, very often this is subject to certain material

is long and clear, indicating a definite directional activity. While the Heart line betrays strong sexual tendencies, these as is the case with every other factor in this picture, are dominated by calculation. Life becomes a matter of reason. The will-power, the thumb, is strong enough to prevent any emotional sexual impulses impinging on a predetermined course of action.

circumstances and conditions being provided. Enough money, freedom from interference from parents, the right type of residence being obtained, and in the right type of locality. All these secondary considerations are very important in ascertaining 'certainty'.

Suppose, however, that it is found that there exist certain marked, but as yet unsuspected, incompatibilities in those diagrammatic pictures. Then to bring 'certainty' into the minds and lives of those two people may be a very difficult matter. To prove to them that they are not suited is a most difficult task, and it must be done with completeness and in detail if you are to impress them that such psychological adjustments as their particular state of incompatibility demands are beyond their power to encompass.

Many people are 'uncertain' about their work. They wonder if they should accept this post or reject that promotion. Once they have told you what their job is and what demands it makes on them mentally and physically, you are in a position to know if these conditions and circumstances can be controlled by their particular picture. The diagrammatic picture reveals vocational abilities, and also reveals the degrees of strain that might be imposed in uncongenial vocations. Vitally important information. But you must bear in mind, even in these cases, that there are qualifying circumstances to the establishment of 'certainty'.

Suppose we are asked by some one what is to happen to him to the next few months. And we find in his hand, at that present point, a small break in the 'Fate' line? (The matter of time in the hand has been dealt with in my previous book, *The Hand of Man*). Obviously, so far as the conscious mind of the subject is concerned there exists a state of great uncertainty; anything might happen. And from that space in that line that is all that can be told. But suppose they give us the facts, suppose they 'confide' in us and explain all the details. Then, knowing the circumstances and conditions, we can see at once how, by

their impingement on that particular diagrammatic picture, they have produced this state of 'uncertainty'. Then we can often advise a course of action, an alteration in viewpoint, or perhaps some adjustment in their own psychological composition that will end this 'uncertainty'. If that is achieved, then this tiny break in that line will disappear.

In other cases we may find 'Fate' lines that are very much broken, or crossed by ray lines that run over the palmar surface from the base of the thumb, giving the palm the appearance of being a maze of lines. In these cases you will find generally that the demands of that particular diagrammatic picture are out of attunement with all 'possibility of achievement' in the material sphere in which the subject exists. There is a faulty psychological balance. This state of 'uncertainty' is self-created, and that fact is rarely realized.

In those cases where the diagrammatic picture presents definite personal desire, needs for which reason can find no adequate and legitimate expression, if the desire needs are really dominant factors in the picture, then you have every indication of a state predisposing to parathiac expressions. In certain cases inhibitions produced by conventional restrictions, or similar restrictive conditions, will produce functional nervous disorder. In such cases you will always find either malformation or distortion of the actual Mental line.

Hitherto 'hand reading' has been concerned with events—marriage and love affairs, friends and enemies, and all the hundred and one things that might assail us in our journey through time. But these events do not vary very much; it is our reactions to them that are so vitally important. And, as I have tried to show, it is ourselves who mould, to a very great degree, material circumstance. When something happens to disturb the peace or pleasure of our lives we say, 'How it took me by surprise, it was so unexpected'. Is the unexpected always so unexpected as we would have ourselves believe? Is that not a mere excuse for our deliberate refusal to face the logical sequence?

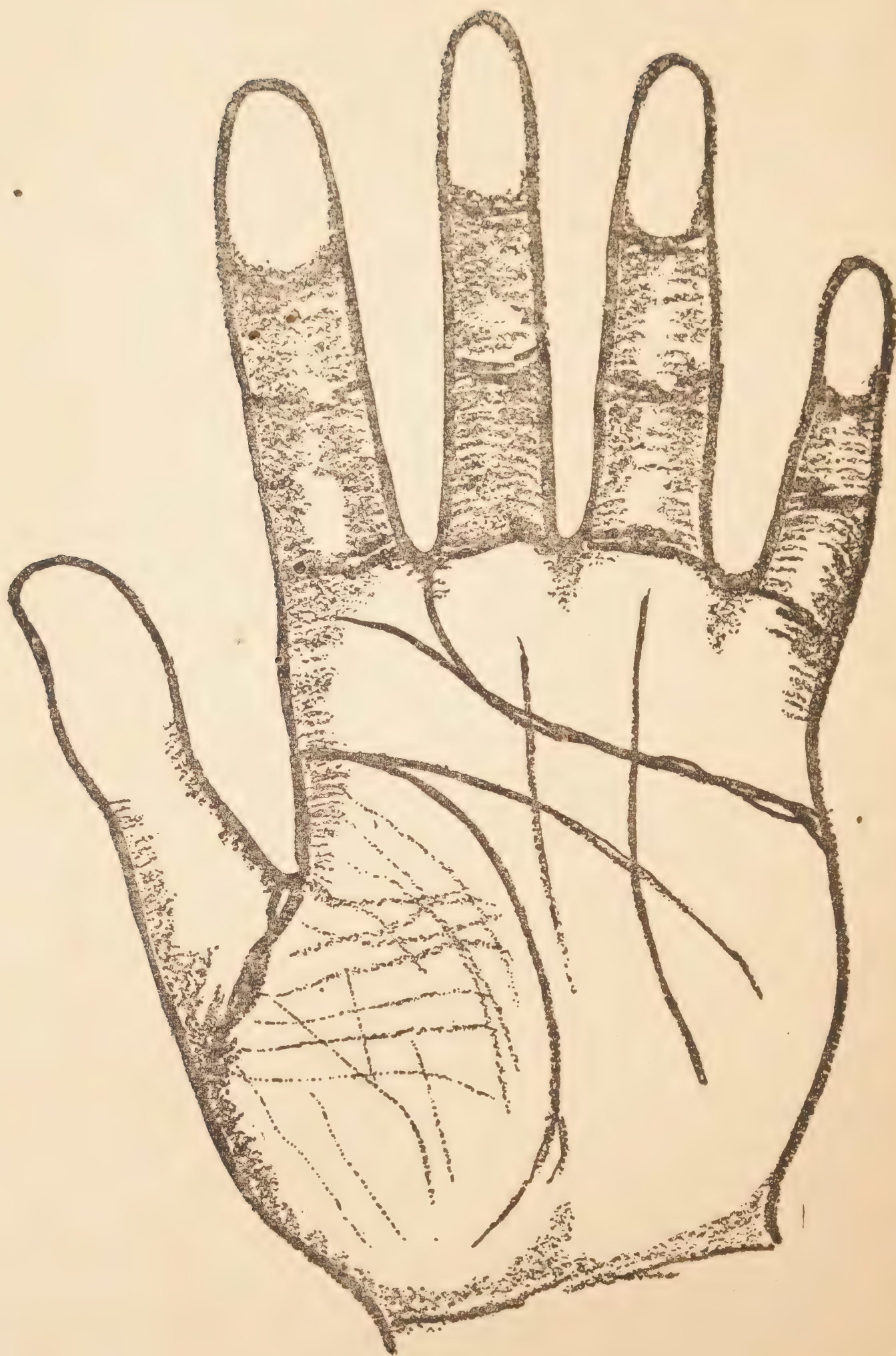


FIGURE 32. A BISEXUAL TYPE

In this hand the Mental line betrays a strong imagination. The actual formation of the Heart line, with its forked beginning, is definitely bisexual. The 'Fate' line is faint, no very definite directional activities.

(Continued)

If the diagrammatic picture is in full relative balance then we are very much less likely to be taken by surprise, for we then feel quite competent to deal with disturbing events in our own particular material sphere. We become 'philosophical', which is another way of saying that we do our best, with the best intentions; if events or people after that continue to be difficult, we can do no more than wait. And how are we to approach the individual who seeks our aid? What shall be our method of procedure? It is impossible to give any exact and detailed directions; the eternal variation of subject, plus problem, age, sex, and psychological composition makes such directions a matter to be decided by some, or all, of the factors named. But it is possible to give a general hint as to method of procedure.

There are two methods, the direct and the indirect. That is, in the first method you tackle the root cause of the psychological deficiency, problem, or anxiety by direct methods. You begin, and continue, to deal with plain facts, dealing with them with a startling frankness. This is most effective when dealing with cases of repressive resentment, definite prejudice, obstinate resentment, or any wilful refusal to face up to facts; any case where there is a marked defensive tendency that is backed by a strong will. The directness of the 'attack' is often very disconcerting, and arouses a desire to 'answer back', a desire to defend; that means that the subject has to talk. In this state of defensive argument the subject becomes, unconsciously, much more receptive to ideas, and your words will probe deeper, they will be barbed arrows that will stick. Once you have managed to make the subject talk you have, more or less, accomplished everything. And in their

The line that runs up to beneath the third finger, the Apollo line, betrays satisfactory material conditions. Therefore this person can indulge personal whims. There are no indications of any Girdle of Venus, therefore sexual expressions become more matters of reason than emotional impulses. Actual emotional sensitivity is not strong, sexual expressions are predecided expressions adopted by reason, and coloured or giving the necessary illusion for the complete enjoyment of the pleasure-picture, by the vivid imagination.

defence of themselves, if your analysis is correct, they will confirm that analysis, and in their ultimate confusion they will accept your advice. They will not accept this merely because you may have impressed them with the fact that you know the truth, but because you have proved it to them. But that proof they will not admit. Drastic, but effective treatment, which should only be applied in those types of cases I have named, in those cases in which the diagrammatic picture is concerned solely with self, defence, and acquisition. You have to make your words, your findings, penetrate these barriers; you have to touch and disarrange that picture. Your analysis should be fired direct at the target.

The second method is in more general use. This involves procedures that are tactful and diplomatic. You do not approach the problem or difficulties of the subject by any direct method. You 'stalk' your quarry with skilful patience. You must not arouse any resentment or desire to 'answer back', you must 'put them at their ease'. A wrong word, a too direct suggestion, and the mind that you wish to treat has gone; run away or hidden behind a grim barrier of silence. These methods of indirect approach must always be employed in cases where there is any hypersensitivity, any definite prejudice or inhibitory ideas coupled with a definite mental restriction; and in this connection I do not mean a definite restriction of longitude or latitude, but a restriction of mental processes to purely personal uses typical of the type of person who lacks the ability to be at all impersonal. Particularly is there need for a cautious diplomacy if there exists a strong and determined will. If you make a false move you may enlist will against you, plus all the other factors that you are so energetically trying to adjust. Once you have caused will to operate against your suggestions your chances of making the patient realize the truth of any statement are pretty hopeless.

Thus, by using an indirect method of approach you put the sensitive patient at ease, the nerves become quiet, and the mind gradually becomes receptive. Then you

can actually begin to *lead* the subject to a consideration of the facts, and the realization ultimately of the existence of the defects that you may have detected. *In these cases you must make the subject do the work, you must make him think and discover the defect* You must not, particularly in the early stages, say frankly what is the defect and what the cure. Once he has accepted this analysis and agreed with the suggested solution of any problem he may have, then—and then only can you become tactfully direct.

You must always take a personal interest in every case that comes before you while that case is in your care. It is a fact that cannot be denied that what one thinks and feels radiates an energy or aura which unconsciously affects those around us. Therefore how vitally important it is, when we are faced by some one who is eager for our advice, trusting us and in that unconscious state of sensitivity to vibratory harmonies, that we should be sincere in our intentions to give of our best.

A small point, but a very important one. If you happen to lack in knowledge in some particularly difficult or involved case, that lack of knowledge may be counteracted by sincerity. Sincerity gives strength, and most of those who seek our aid need strength in some shape or form. Strength to contend with themselves, strength to contend with external conditions, strength to have faith.

So we find that the ultimate achievement of the application of these principles is to improve by balancing. The uses of these principles can be extended to every sphere of human activity. They can be applied not only in the psychological sphere but in the purely medical; in the individual sphere and in the social sphere.

Mawby Cole, in his most fascinating book, *Gods in the Making*, says: 'When we look into the sky, let us try to realize that the objective expression of the Heavens is the outcome of a subjective pattern, of a glory incomprehensible, yet nevertheless a glory of which we ourselves are a part.'



FIGURE 33. IMPORTANT ALTERATIONS IN THE MENTAL LINE

In 1933 this Mental line was found in the hand of a sensitive and highly strung man. The hand also held a Heart line of a definite feminine type. In 1937 things became difficult, there were shadows of oppositions to personal desires to be seen. This caused some definite thoughtful efforts to be made to find some means of circumventing these oppositions. This was found to be impossible, in fact, the outbreak of war in 1939 made circumstances even more difficult. The imprint, taken in 1940, shows that the Mental line at this point breaks and frays. A complete lack of concentrative ability, and inability to accept and face

(Continued)

'For the part is the same as the whole, and the whole the same as the part.'

And so we find in the human hand, in your hand and in mine, a symbol of ourselves. The symbol which is the symbol of all life. The principles that govern and control this symbol govern and control the whole universe. In it are gathered together all extensions in time, past and future, all controlled and moulded by the ever conscious present. So we can leave the more childish and puerile aspect of this study behind us. It has served its turn. In our search for a means whereby we could unveil the future, we have discovered a means whereby we can do more than that—a means whereby we can control it.

I have but touched the fringe of a vast subject. I have endeavoured to give to you an instrument with which you can sound the depths of human understanding and measure the shifting sea of human life, and so chart a safe course for many who may otherwise come to wreck on the hidden reefs that lie so thick about us.

It is queer how one remembers things 'just too late.' As our host bids us 'good night', how often do we remember the good stories we might have told, or the good arguments we might have started. And as we bid farewell to any we love, how often is the silence and the sorrow of the parting moment pregnant with the memories of words unsaid and things undone. And I wonder if, in that moment when I turn to face the Great Unknown, I shall be aware, as I am at this moment, of all the things I might have said and the facts that I might have mentioned. For I am all too conscious of the importance of the things I have heard, and the observations I have made, and have remembered too late.

the unpleasant facts with the result that the whole mental balance is seriously disturbed. It is very significant that the Mental line after this break, does not become a clear clean line again. It remains broad and shadowy, which betrays a mind that is 'nervy' apprehensive, and quite uncertain. A dangerous condition if one wishes to become successful in this very material sphere of existence.

Appendix

There always arises the vexing question of Fate and Destiny, in a study of the human hand. The first question that is always asked is, 'What does the future hold for me?' In my many years of very careful research I have devoted a vast amount of time to solving this problem. Of recent years I have been forced to admit, that, in its basic motivation, the future depends on the present. This, at first, may appear to be half an answer, but it is not. In the broad sense, tomorrow will largely depend on what we do and decide today; in the personal sense what we do and feel tomorrow depends very much on what we do and feel today. In other words, what you are now in this present point of Time, predetermines what you will be in the tomorrow.

If, for example, today you are impulsive, irrational and without any ambitious plan of living then your life will continue to be a series of incidental experiences devoid of purpose. In other words you cannot shape your life unless you first have an idea of the shape you would have it form in your own mind. Before you build a bridge, you must plan it, you must estimate how wide a span it has to cross, how much material you will want, and, lastly, how long it will take you to complete the task.

In this book I have tried to give you an idea of the basic principles of hand reading whereby you can first assess the individual psychological pattern as it is at this moment. The hand betrays your mind, your hopes and 'wants'; and with all those things it indicates the degree of satisfaction that the individual is finding in his life.

I have stated in this book that the most important line in the hand is the Head or Mental Line, and in the researches that I have conducted since this book was first

penned, I have become even more impressed with the vital value of this line. It is not yet fully realised how very important is the human mind, very few people realise the vitally important part that their own ideas, philosophies and general mental concepts play in the shaping of their lives. Few medical men realise the importance of the mind in relation to disease.

I would therefore draw the attention of the student to the mind of the individual, and in making the first analysis of any hand there are two things that you must establish clearly; what type of mind is operative, and in which way is it operative. In the hand before you what are the indications of that Mental Line? Is the mind imaginative or is it straight and calculative? Suppose it bends downwards in a deep curve indicating a vivid imagination, then to what end is this imagination used?

To put this in another way, is the individual introspective or extroverted, do they think first and last only of self, or can they think of self in an impersonal manner? You will find that the answers to these two questions will supply the solutions to many problems. If in the case we have just created, if the space between the Head and Heart lines is narrow, indicating a fixed introspective attitude of mind, then the imaginative potentialities of the mind will be used to please the inmost and very personal 'wants' of the self. But if the space is fairly wide, then the extroverted attitude will enable the individual to use this imaginative ability impersonally.

I have found in the course of my researches that it is so very true that what you are predetermines what you will be, and to a great extent what will happen to you. Destiny is YOU. And your control over destiny, and your ability to shape its progression, is very dependent on the knowledge that you have of your abilities, defects and potentialities. In this study of the human hand we are able to make a very accurate assessment of basic composition and developed pattern. The left hand is the symbol of the subconscious mind; this left hand betrays all the inherited trends

and tendencies of mind, body and emotion. As I have told you in this book, no two hands are alike, not even the two hands of one individual. There is a very important explanation of this fact. As we grow and develop, so do our minds grow and develop; we begin to react to experience, we begin to 'learn', and as we 'learn' so do we adjust the natural instinctual tendencies of our natures to deal with those experiences and to act on the acquired knowledge. Let me give you an example of this; in the left hand you may find that the Head or Mental Line curves downwards, indicating imagination; but in the right hand, which is the symbol of the conscious and operative mind, that Head Line may be straight indicating that a certain calculative process of mind has been developed, the individual has become more practical and less imaginative. If you take the trouble to find out what sort of life the individual lived in the early years you will find that the circumstances and the conditions of those early years were hard and difficult. The individual realised that imagination did not 'pay', and to avoid discomfort, to make life happier, it was very necessary to be rather more practical and calculative. So the conscious mind became more actively practical and more able to deal effectively with the harsh realities of life.

When applying the principles that I have laid down in this book I do advise every student to follow a set procedure. First take imprints of BOTH hands, then you have the living pictures of the two minds or patterns, the subconscious and the operative conscious. Then make your psychological analysis, then deal with the Fate line and the indications of success, difficulty or danger, and finally deal with the health trends and tendencies as betrayed in those imprints. Having thus explored the three major spheres, as it were, of the individual you are in a position to deal with any problems and to give advice, so you can then ask the individual what they want to know. Until you have carefully examined these three aspects of living you are not in a position to give advice. Before you can give advice you must know ALL the facts. In the course

of my years of active practice I have so often found that the problem that the subject puts before you is only symptomatic, it is so often not the real problem, it is merely symbolic of the problem. Let me give an example: often a subject will tell you that they are worried about their marriage, it seems to be going wrong, and they then proceed to tell you how and why. All these facts are interesting and helpful but they are symptoms. So often the real fact is that the individual has married a person with whom, in some way, they are incompatible and the real problem is one of adjustment. In other words can the individual adjust his psychological composition so that there will exist a greater degree of harmony, and is he willing to attempt to make such an adjustment? And your advice in such a case must be based on what will best 'pay' that subject, your advice must be based on what is the best thing for that individual to do to gain greater happiness and satisfaction.

The success of the student will depend very much on the acquisition of the ability to be deductive, and to be able to visualise the particular pattern as symbolised by the imprints before you, living and working in their particular environment or in some other environment. You must be able to 'see in your mind's eye' how that particular psychological pattern will act, and react, under any given conditions and circumstances. Bear in mind this vital fact—the Fate line is the gauge, the very personal gauge, of individual satisfaction. A degree of satisfaction that can only be measured by the personal standards of what the individual wants, and not purely by worldly standards. So many students fail in their practical application of this science because they overlook the very personal standard of valuation. And bear in mind that these standards of value vary very widely in detail with all of us. Finally, let me tell you that the greatest benefit that you can impart to anyone is faith. Faith in themselves, in their abilities and in their strength to overcome dangers and defects that reside within themselves. Mostly the basic causes for our troubles and difficulties in life are produced by unsuspected

defects within ourselves. And I have found that so very often the greatest defect is this lack of faith in self. So many people have the deep-rooted idea in their minds that they can never deal with this, or with that; they think, and really believe, that they are quite incapable of doing this or achieving that, and the very fact that they believe in that inability does produce the active and operative inability. Then they blame the gods for the ill-luck that is within themselves; how rarely do human beings blame their own weakness, their own lack of faith in themselves for their troubles? If you can implant a greater faith in Self in every person who seeks your advice or your opinions, then you will be doing humanity a very great service.

Try to keep your minds free of prejudice, aim always at facing the facts as they are, and be frankly honest in your opinions. It never does any good to hide away from truth, and no good and useful purpose can ever be served by disguising the truth. If you are asked a question by anyone placing their hands before you, and you do not honestly know the exact answer, then say so. Be very careful to avoid the danger of 'guessing', for Time will prove whether you are right or wrong, so always try to be 'right'.

Instructions to the Student

THE MAKING OF IMPRINTS

There are several methods by which prints of the hand can be made. The best is by the use of Finger Print Ink. This can be obtained from Messrs. Reeves Ltd., Artists Colourmen, Charing Cross Road, London, W.C. 1, England. It costs about one shilling and sixpence per tube plus cost of postage. But you can use any oil based ink so long as it is applied very thinly. Here is the process—get to first a small sheet of glass, plate-glass if possible, about eight inches by ten. Squeeze a small portion of the ink or oil-ink substance, on the glass. Then take a small roller such as you can get from any chemist and which is used to roll photographs on glass to glaze them, and run this roller over the glass to smooth the ink out thinly and evenly. Then take the hand to be imprinted, holding it palmar surface upwards, run the inked roller over it from the base of the palm to the finger tips; you will have to run the roller up the edge of the thumb. Be careful not to get the ink too thick on the hand. But you should get it very black so make two or three prints of the hand until you have a nice clear print. Use a smooth white paper. If the hand is hollow fold a duster, or use a rubber pad, and place the paper on that before pressing the hand firmly on it. Make prints of both right and left hands.

Another method is to 'smoke' a sheet of paper over a candle flame. Let the paper just touch the flame but keep it moving quickly or naturally it will burn. When the carbon deposit is fairly even, if you press the hand firmly on the carboned surface you should get a clear print. Now this must be fixed. So pour a little methylated spirit on a corner of the paper and allow it to run over the print. When it is dry it can then be filed for future reference.

Always make a note of the name and address of the subject on the right hand print. It is also wise to make notes of the problems that worry the subject, and a note of the advice you may give them. If you take imprints of the hands of the same subject from time to time, and if you make very careful comparisons of these prints you will be amazed at the way in which they change from time to time. For hands do change as we change, environments alter or health conditions improve or become worse.

There are two lines particularly that are subject to this variation: the Heart Line and the Fate Line. If for example the subject consults you because of some anxiety, the Head Line will show the typical 'fretted' appearance. Once that anxiety has been removed the line will revert to normal and become clear.

PSYCHOLOGICAL PROCESSES

There are certain basic instincts that are common to all people; they are the basic 'wants' of the individual, and we have to determine in what manner these are being sought. This can be 'pictured' if you acquire the ability to visualise that particular pattern living in any given conditions. In creating our picture we must take into very careful consideration all the various factors involved, and must try to determine which is the dominating factor. Having made the preliminary analysis, the details of the operating motivations will be determined by the type and strength of the dominating factor. For example, if we find that the dominating factor is sex, then all other factors and their abilities will be used to satisfy the sexual wants of that particular individual.

When you find such a dominating factor tending to weaken effective efficiency or to destroy all chances of happiness, then the 'cure' is to bring reason to bear. Reason must be developed and strengthened to control or re-direct the harmful tendencies and dispositions of the individual.

I would advise all students to study some of the more reliable books written by the masters of psychology. There

is no doubt that an understanding of basic psychological principles are most useful in the use and development of this science of hand reading.

In a lecture given early in 1947, to a science society at Oxford University, I stated, 'It is most helpful and useful to know the varying characteristics of the individual, it is most helpful in the shaping of a human life to know the type of mind he possesses; the scope and degree of his abilities. It is even more important to be able to detect a persistent anxiety neurosis or the existence of an inferiority fixation. By glancing at an imprint of the hand these states are easily detectable. But it is of great help to the expert if he knows something of the principles relating to their causes that have been discovered by the great masters such as Freud, Jung and Adler, and many others such as Dr. Schwarz of London. In the interpretation of the shape and markings of the human hand a knowledge of psychology, of medicine and chemistry are most useful.'

Having mastered the principles of hand reading I advise the student to enlarge his efficiency by the acquisition of any facts that concerns the human mind or body.

The human hand is a jig saw puzzle, sort the bits out first, then begin to fit them together and in the end you should have a perfect picture of the individual with the possibilities and the prospects of his life, his success or the dangers of his failure.

Bear constantly in mind the vital fact that the mind is the key to the whole, it is the key that unlocks the doors of success or bars the individual from happiness. In measuring the degree of calculative ability or the degree of imagination, gauge the degree of curvature in the Head Line. Take a ruler and draw a straight line from the beginning of the line between thumb and first finger to its end in the palmar surface of the hand. Then you will see at once what I mean, the degree of curvature becomes easily obvious.

When talking to your subject always use a series of words that are quite understandable, it is no use you employing long and heavy words which the mind cannot un-

derstand. Make your analysis, and your advice, simple and concise.

In giving advice with regard to vocational ability you must base that advice on the basic 'wants' of the whole pattern. If, for example, the hand shows a love of variety and change, it is no good advising the subject to try to earn a living in some monotonous and routine work. In dealing with the hands of children, look for the defects, those defects that may cause difficulty and trouble in life; such as a strong tendency for a sense of inferiority, shewn by a first finger that is shorter than the third.

If the Fate Line shows difficulties and uncertainties in the life, try to find the psychological causes, try to find the defects that have unconsciously produced this state of affairs.

I advise you to take as many imprints of hands as you can, to study them carefully, and to keep them filed for future reference. There is still a great deal to be found, still a lot more to be discovered and the more you know and understand this science, and the more hands you examine then the more you will realise what a lot more there is to be discovered.

I wish all readers good luck. I advise you to be patient and to study diligently, for your work will be rewarded by vitally useful knowledge and understanding. I have tried in this book to give you the results of many years of patient research—I hope that Time will prove that I have been successful.

Bournemouth,

England.

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